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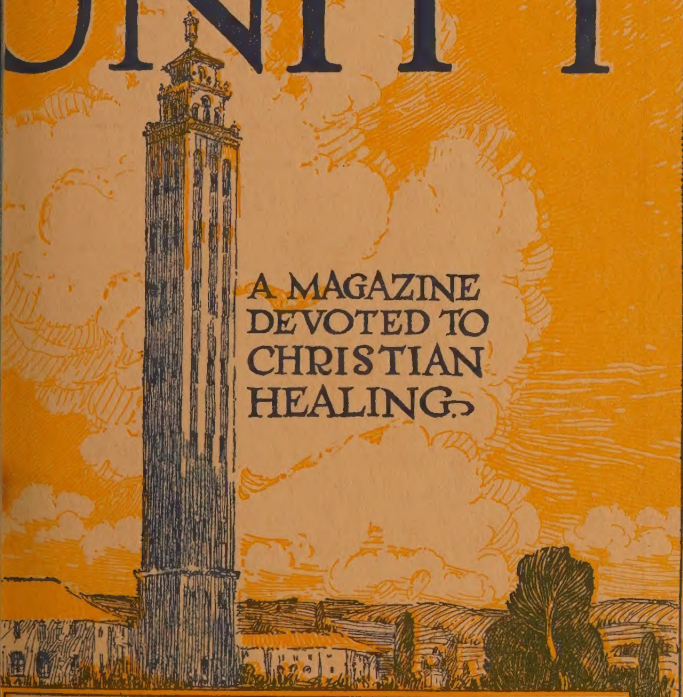

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

Sing, Praise, and Pray
By Charles Fillmore

The Art of Prayer
By V. P. Randall

August 1930 *15 cents*

On Sale at Leading News Stands

UNITY

Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
GEORGE E. CARPENTER, *Associate Editor*

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I KNOW

I don't believe
That I'll receive
Great help from groans and strife;
I only pray,
Let come what may:
I know that I am life.

I do not see
That poverty
Is better than much wealth;
I can't be ill,
Let come what will:
I know that I am health.

I don't declare
That yet, somewhere,
My cares and toils may cease;
I do avow
That here and now,
I know that I am peace.

I do not try
To think that I
Must wait for heav'n above;
All joy is mine,
And light divine:
I know that I am love.

—*Fergus MacIvor.*

By Their Fruits

JESUS the man attained His Christ, or Son of G consciousness, by living the divine law. He ma His at-one-ment with our Father through love a His unselfish, unfaltering, and unending service to H fellow man. He never thought, "What can I get?" H constant thought was, "What can I give?"

Jesus did not teach by word alone; He taught a by example—by His faithful living in accord w Truth. His life is still with us as the perfect exam of loving service—the highest manifestation of God earth. We can best emulate the life of the Master living the Truth as He taught it, and as we know The world attaches more significance to what we with Truth than it does to what we say about Truth. should strive to make our life a pattern that others m safely follow. "Even so let your light shine bef men; that they may see your good works, and glor your Father who is in heaven."

RECENTLY a number of Unity workers were d cussing various phases of the Unity work at K sas City. Some one expressed the thought: The w that an individual does at Unity is not the end but beginning of his service to God.

The purpose of Unity School is to help people eve where to live healthy, prosperous, and happy li through their practical application of the mig truths that Jesus taught and demonstrated. Throu prayer and the written word Unity seeks to put message of the living Christ within the reach of ev one. Although each Unity worker, by virtue of his be at the School, has a part in the spreading of Truth, service should not end at the close of his working d he still has the duty—a duty that can be made a bles privilege—of carrying the light of Truth beyond

hysical boundaries of Unity School into his outer orld, where he will find many who need his ministry.

Every man owes it to God, to his fellow man, and himself to do what he can to make this world a bet-r place in which to live. To the Truth student this bligation becomes a sacred trust because of his under-anding of divine law and his avowed determination follow in the footsteps of the Master, who became avior of the world by His service to God—a service iat was rendered, glorified, and immortalized by His rvice to man. In His own words we find the keynote His life: "The Son of man came not to be ministered nto, but to minister."

N ALL history, Jesus was the greatest exponent of giving. His gifts to persons of His day wrought onders in their lives; and His gift to the race—His ernal love—is the most priceless heritage of man. nity teaches that any gift made in the spirit of divine ve blesses both the giver and the receiver. The group Unity workers mentioned in a preceding paragraph egan to question one another as to how they could iare with others more of the good that Truth had rought into their lives. One worker said:

"I shall never forget how I came into Truth. I eeded help, and needed it badly. I had just about eached the end of my rope, when a friend sent me a ubscription to *Unity*. It was all new to me. I read ie first number, but I studied the next and tried to ollow its teaching. From then on things improved ntil my understanding of Truth changed my life—it ven brought me to Unity School to work. That was ears ago, but I have never forgotten the friend who ent me the magazine, and whenever I think of what it as meant to me I wish that I could send it to every ne. Of course, I can't do that, but I do send it to as any as I can; I don't let a month go by without send-ig a subscription to some one. I feel that I can best

help people to find the kingdom of heaven by openi
for them the door through which I entered."

Another worker said that he too sends at least o
subscription a month; then another told of his givi
subscriptions; then another and another, until it w
found that each of the score of workers present w
regularly sending Unity gift subscriptions. This gi
ing was a part of their efforts to spread the Jes
Christ message of love—to spread it not as Unity wo
ers but as grateful recipients of God's bounty, tryi
to share their good with others.

THEN some one mentioned the value of regularity
giving and suggested that each of those prese
agree to give at least one Unity subscription a mon
Naturally the next suggestion was to form a club, a
the next was to take in all Unity workers who cared
join. A check of the workers revealed that a surpr
ingly large percentage were sending Unity periodic
to their friends more or less regularly. A meeting
all the workers was called, and those who had start
the club idea explained their purpose, which was
ceived with great enthusiasm by the other worke

The response to this idea was truly inspiring.
least a score of workers phoned to the girl in charge
the records and begged to be the first one whose g
subscription would be entered; and during the day th
followed the meeting of the workers this girl was lit
ally swamped with orders. This movement is now
its second month; hundreds of subscriptions have be
entered; and nearly all the workers at Unity Scho
have either turned in orders or have taken Prosperi
Banks in which to save for subscriptions to be enter
when they have completed the Bank drill. This id
spread as really good news spreads. Truly this ide
offered as a casual suggestion, was the leaven in t
meal that "leaveneth the whole lump." When o
plants a seed of Truth one never knows the extent
the harvest. Only God fully understands the pow

hat divine love has to multiply the good that He is al-ways seeking to bestow upon His children.

'N UNION there is strength. The importance of teamwork is universally recognized. Jesus said: For where two or three are gathered together in my ame, there am I in the midst of them." This promise more than mere words; it is a living truth. When a roup of persons unite in His name to do good, there no limit to their accomplishment. This Unity move-ent, born of a sincere desire to bring happiness to ose in need of light, is under the acknowledged lead-rship of Jesus Christ. The Unity workers thank God om the depths of their hearts that He has given them ch a glorious opportunity to serve.

Not all Unity workers are in Kansas City; any one ho is trying to follow the Master is a Unity worker. raise God, Unity workers may be found in every coun-y; there is no separation in Spirit, and these workers rm a vast army, united in a common cause. You, ear reader, are a member of this army. If you learned Truth through a friend's giving Unity literature to u, you know the good that can grow from a seem-gly insignificant beginning. If you have received an xpression of gratitude from one whom you introduced Truth, you know the joy that comes from doing od without a thought of personal gain; if you do not ow this joy, a wonderful experience awaits you.

The workers at Unity School ask your coöperation their organized effort to bring light into the dark aces; they ask your blessing; they ask your prayers at this movement will grow and grow until all the orld will "praise . . . his holy name."

"By their fruits ye shall know them." To God the nity workers offer this service as tangible evidence their gratitude to Him for the good that He bestows, d by it they seek to follow the words of the Master: The Son of man came not to be ministered unto, but minister."

Self-Confidence

By C. A. SCHEINERT

FAITH IS shown in two forms—a faith in onese and a faith in Spirit. A faith in oneself, a co fidence in one's ability, is good. But how mu better is a faith, a confidence, in the power of Spir

I know a man who has a very materialistic vie point. All that he knows today—his abilities, l moral sense, his ideas of what is right and what wrong—he regards as products of his past experienc He does not recognize his spiritual self or that t power of Spirit is within him and can be used by hi But do not most of us have a partly materialistic vie point? Are we not prone to worry at times, ev though we know that worry is useless and futil Consider how much good this materialistic viewpoi causes us to miss, how it restricts our efforts, and h it narrows an outlook that should be very broad. materialistic self-confidence is good, but it cannot ca us beyond our human limitations.

We each have two personalities—the material s and the spiritual self. One or the other is the guidi influence in our lives. Paul spoke of the material s when he urged us to put off the "old" man. Aga showing that he, as well as we, was tempted by n terialistic viewpoints, he spoke of going about with t load of his other self strapped to his back. If we spe of the material ego as self, and of the spiritual e as Self, we find that we have a self-confidence anc Self-confidence.

WHEN WE have only self-confidence, we have str gles, worries, and hardships, which sometim seem almost impossible to overcome, except by gr determination. But when we have true Self-confide (faith in the power of Spirit), we accomplish mo

orries become things that are dimly remembered; and e obstacles that loom up before us are but temporary cause we have full faith in the power of Spirit to re- ove them.

With Self-confidence we approach our work with- t fear or timidity. We know that all things are orking together for our good, and that we need only keep active our faith in God in order to accomplish r purposes.

LISTENING

Hushed was the evening hymn,
The temple courts were dark;
The lamp was burning dim
Before the sacred ark;
When suddenly a voice divine
Rang through the silence of the shrine.

The old man, meek and mild,
The priest of Israel, slept;
His watch the temple child,
The little Levite, kept;
And what from Eli's sense was sealed
The Lord to Hannah's son revealed.

Oh, give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word,
Like him to answer at Thy call,
And to obey Thee first of all!

—James Drummond Burns.

Sing, PRAISE, *and* PRAY

By CHARLES FILLMORE

JESUS SAID, "God is Spirit, and they that wors him, must worship him in spirit and in tru That is, the true worshipers must realize that is a spiritual being, not corporeal, not confined to sonality, not a man, but a universal Principle. must be fixed in the mind, in order to have true ship. At the same time, there must be an understa ing of the character of this Principle and its attribu You must know that this one universal Mind works cording to certain laws; that it is true to certain pri ples, and, in order to appreciate it and get proper turns from worship, you must understand those and comply with them. You must adjust yourse Principle. If you were going to breathe the fresh you would open your nostrils, and at the same your mind, and consciously inhale.

In a similar way you must drink in the unive Spirit. So Jesus Christ gave instruction in pra and said, "Enter into thine inner chamber, and ha shut thy door, pray to thy Father who is in sec Then there must be that sincere desire of the so know God, to know the principle of Being. There also be stillness and secrecy. The prayer that is pr to be heard of men, Jesus said, would reach no fa than the minds of men, and the reward would be hu applause.

Then let us be still. Remember to put out of mind all externalities. Relax, let go of all tense,

ed, anxious thoughts. Do not think about the past; o not think about the future, but just rest in the con- iousness that God is here now. Let your heart pro- aim, "Bless Jehovah, O my soul, and all that is within ıe, *bless* his holy name."

The text for our lesson will be found in the 16th ıapter of Acts, where is related the release of Paul ıd Silas from jail, through singing, praising, and :aying. The Twentieth Century New Testament .ves this remarkable experience of Paul and Silas in odern English as follows:

"About midnight, while Paul and Silas were praying and nging hymns to God, and while the prisoners were listen- g to them, suddenly there was an earthquake of such olence that the gaol was shaken to its foundations; all the ɔors flew open, and all the prisoners' chains were loosened. ɔused from his sleep, and seeing the prison doors open, the ɔvernor drew his sword intending to kill himself, in the lief that the prisoners had escaped. But Paul called out udly:

" 'Do not harm yourself; we are all here.'

"Calling for a light, the Governor rushed in, and flung mself trembling at the feet of Paul and Silas. Then he d them out, and said:

" 'What must I do to be saved?'

" 'Believe in Jesus, our Lord,' they replied, 'and you shall saved, you and your household too.'

"Then they spoke to him of God's Message, and to all his ɔusehold as well. And that very hour of the night he took em and washed their wounds, and he himself and every ıe belonging to him were baptized without delay. After- ard he took them up to his house and set before them some- ing to eat, rejoicing that he, with all his household, had me to believe in God. In the morning the Magistrates nt the police with an order for the men to be discharged. ıe Governor of the gaol told Paul of his instructions.

" 'The Magistrates have sent an order for your dis- arge,' he said, 'so you had better leave the place at once ıd go quietly away.'

"But Paul's answer to them was:

" 'They have flogged us in public without trial, though

we are Roman citizens, and they have put us in prison, a now they are for sending us out secretly! No, indeed! I them come and take us out themselves.'

"The police reported his words to the Magistrates, wh on hearing that Paul and Silas were Roman citizens, we alarmed, and went to the prison, and did their best to co ciliate them. Then they took them out, and begged them leave the city. When Paul and Silas left the prison, th went to Lydia's house, and after they had seen the Brethr and encouraged them, they left the place."

IT IS the custom of people who accept these Scr tures to believe in them without inquiry as to th authenticity or the law under which certain mysteric occurrences like the aforementioned took place. E men grow in their religion, as in everything else. time comes when something more than faith is requir to satisfy the believer. If you can add to your fa understanding of the science by and through whi things are accomplished, your faith will be streng ened to that extent, and your religion become logi and sane.

In our study of the Scripture, we try to find out t underlying cause of things. If, through prayer, prai and song, Paul and Silas had the shackles taken fr their arms and legs, we want to know how it was do because the same law that was operative at that ti must be operative today, if we know how to apply So we say, let us inquire into this thing; let us find h the law was used, and then we shall be able to do lik wise. Then, instead of calling it a miracle, we sh find that it is simply everyday law, which, prope used, would free us not only from our mater shackles, but other shackles, mental shackles, es cially bondage to the idea that we live in a mater world. That idea makes prisons for most of us.

People who have always sought to know throu their feeling and seeing are frequently at a loss wh to begin the study of a realm that lies beyond the k of mortal thought. They say: How do you know

h about the inner meaning of this Bible? Where ou get it? Our answer is that we get it as we get ything else—through the use of our minds. Your d is not confined to the hands and feet and eyes. r mind transcends all these limited avenues of ex- ssion.

You must, then, use your mind as mind—not as a bination of mind and muscle, or mind and flesh. r mind is far more than that. Do not be afraid, n, to go into what is considered, by materialists, culative science. Speculative science is the pioneer all science. We accept the metaphysical in nearly rything we do, and in the last analysis we find that have to take the whole world on trust.

Then do not be timid about accepting things on the -so of Scripture, or of somebody that has studied metaphysical side of the proposition. I cannot tell how I get all the clews that I do to the spiritual aning and allegorical lessons in these seemingly ryday incidents of the Bible. I have found that when eek for the inner meaning, and try to think in that ection, all at once things begin to unfold to me. My as begin to break open, and I find that they are rged with the real spiritual seeing; a power that I not know existed at all, because I had not turned attention in that direction.

This experience of Paul and Silas illustrates the use music in connection with praise and prayer as a com-

JESUS CHRIST SAID: *Yea: did ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?*

ed spiritual force working through substance. They re singing and praying and praising. These activi- s of mind and voice act directly on the universal er, from which all forms proceed. Through this the terial cohesion is loosed, the shackles fall away, and

the prison doors fly open. This wonder-working po
of praise and prayer and song can be applied to
freeing of men from every sort of material bonda
and right here is found the universality of the less

IT WAS midnight, which means that in the v
darkest time of your experience, when things se
to be blackest, and when conditions are apparen
shutting down on every side—then is the time w
you should sing your songs of freedom and give tha
to God that you are free, and praise Him for His go
ness.

Some people think it almost a sacrilege to s
when one feels bad. They think that that is the t
to groan, and they usually do it. That is the way
mortal looks at it, and that is the way you may hap
to feel, but you can quickly be released from that pri
of pain or grief if you will sing and praise and p

First sing in your soul; you can sing 'way down
side of yourself, then you will soon be singing v
your voice. So we lay down a metaphysical law, t
everybody should know how to sing. Everybody
sing. It does not make any difference what y
previous ideas have been about your ability to s
and it does not make any difference what you th
about it at present; and it does not make any dif
ence whether you can sing or not; cultivate the sing
soul, and you will some day break forth into a sing
voice.

This is creative law, and it is a law that every
should know and use, because through the vibration
the voice, joined with high thinking, every cell in
body is set into action, and not only in the body but
into the environing thought-atmosphere the vibrat
go and break up all crystallized conditions.

The whole universe is in vibration, and that vi
tion is under law. Chaos would result if the law v
not supreme. Each particular thing has its rat
vibration. Heat, light, and color are different rate

ration in one primal energy. Colors are caused by increasing or diminishing of rates of vibration as y strike the eye. The lowest vibration produces , and the highest, violet. But what causes vibra- n? We answer, *Mind.* Each color expresses some a in mind, and when you become master of ideas can change the color of your complexion, your hair, your eyes.

HE CELLS of the body are points of force acting in a universal energy. There are no solids. That ich appears so is in reality full of action. The eye not keyed to the vibration of this energy and is reby deceived into believing that it is solid. Sound the result of points of force striking the ear, which ries the vibrations to so-called brain centers, where mind receives and interprets them. All energy d life are governed by laws of spiritual harmony. the mind that receives the sound vibrations is in iritual consciousness, both soul and body respond to higher activity. If our minds were trained to think oughts that harmonized with Divine Mind, we could ar the music of the spheres.

Shakespeare, in the "Merchant of Venice," causes renzo to say to Jessica:

"Here will we sit, and let the sounds of music
Creep in our ears; soft stillness and the night
Become the touches of sweet harmony.
Sit, Jessica. Look how the floor of heaven
Is thick inlaid with patines of bright gold.
There's not the smallest orb which thou behold'st
But in his motion like an angel sings
Still quiring to the young-eyed cherubins;
Such harmony is in immortal souls,
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

Five hundred years before Christ, Pythagoras was lled a madman because he proclaimed that the uni- rse was created and sustained in musical harmony.

"When the morning stars sang together," was no fli of fancy to the inspired Milton. He heard the mu of the spheres, as other great interpreters of Div Mind have heard it. Mozart said he heard his symp nies before he wrote them down.

Great musicians are not mechanical. No amoun practice will make one a musician unless the soul pl its part. Teachers instruct, or should instruct, th pupils to give themselves up to the spirit of music.

This extract from the encyclopædia is alm identical with the instruction given to the student the first lesson in spiritual understanding:

"One will best learn to understand music by me divesting his mind of prejudices, and allowing music to make itself intelligible by its own self-c sistency. The understanding of music thus finally pends neither upon technical knowledge nor upon c vention, but upon the listener's immediate and fami experience of it."

According to this, anybody can understand the n classical music if he will give himself up to the mus spirit. So we say to people who take up the hig metaphysics: You do not have to understand it to gin with, but open your mind and let Spirit work you, and you will find you have a harmonious spirit ready—Divine Mind gave it to you in the beginn

But man must develop the music of the soul. universal love of all nature for music bespeaks a de laid faculty that finds but meager expression in hum ity. Man has capacity for song far beyond any cre thing, but his execution is not on a par with tha the birds. Increase a canary to the size of man, ca along the vocal ability, and what would you have? song-bird that could be heard around the world.

THERE is a way to bring forth the great musical in every man, and that way is through the Ch mind. Jesus sang. "And when they had sung a hy they went out into the mount of Olives." Paul w

the Ephesians: "Be not drunken with wine, wherein riot, but be filled with the Spirit; speaking one to nother in psalms and hymns and spiritual songs, singg and making melody with your heart to the Lord; ving thanks always for all things in the name of our ord Jesus Christ to God, even the Father."

Christianity is the only religion that inspires men sing. Mohammedanism has no hymnal, neither has induism, nor Buddhism. It is said that no glorious tbursts of sacred song from the lips and hearts of e people ever awaken the echoes of any Oriental mple.

The soul and the body vibrate in unison with the nes of the voice. An expert in this research reports at Caruso's voice caused the cells of his body to brate so violently that he was in danger of exploding ce a bursted flywheel. This power of the voice to brate the body is active in every one. Every word at you speak has its direct effect upon the body. sus was talking exact science when He said: "But I y to you, That for every pernicious word which men ay utter, they shall be responsible, on a Day of Judgent."

Every uttered word, whether spoken or sung, ould be keyed to divine harmony. Anything less than is will throw some of the delicate machinery of the ganism out of gear. An angry word or a garrulous ng produces corresponding pictures in the body. But ue, masterful, good words, spoken or sung, will bring to your being harmony, health, and happiness.

The healing power of music is being tested in hositals with fair success. But wisdom should be exersed here. The patients in a certain hospital requested that the Christian Endeavor singers cease their isits, the reason being that the words of the songs ey sang were about the joy of heaven, whereas they ere hoping to get well and remain on earth.

PACIFIC SCHOOL

METAPHYSICIANS find music of inestimable valu in their healing exercises. Bright, joyous, syn pathetic music joined to true, strong words sends th healing spirit into the most remote parts of soul an body. The mother sings the healing lullaby to the feve ish child and it falls into a peaceful sleep. On th other hand, the sleep function in the adult may awakened to vigorous activity by centering the atte tion upon it and singing some song of power. Stiffen joints have been made supple by pouring into them continuous battery of vibrative words.

You can drive away the gloom of disappointme by resolutely singing a sunshine song. I believe th we could cultivate the power of music, in connecti with the understanding of Truth, and rend all t bonds of sin, sickness, and death. We need a n hymnal, with words of Truth only, and music so stro and powerful that it will penetrate to the very cent of the soul.

Our bodies are now turned to the divine harmony we will find the keynote by listening in the silence the singing soul.

THE WORD

Oh, a word is a gem, or a stone, or a song,
Or a flame, or a two-edged sword;
Or a rose in bloom, or a sweet perfume,
Or a drop of gall, is a word.

You may choose your word like a connois-
seur,
And polish it up with art,
But the word that sways and stirs and stays
Is the word that comes from the heart.

—*Ella Wheeler Wilcox.*

THE WITNESS

"Thou shalt be a witness for him unto all men"

HAVE sent *Unity* magazine to about forty persons through the Prosperity Bank plan. I want to tell you that each person has said something nice out *Unity*, and some of them have taken up the teachgs through reading the copies that I have sent them. ind that men are pleased with *Christian Business*. ch time now that I send for a bank I am helping ers more than I could in any other way. Words uld never express all that *Unity* means to me and my mily. It is worth more to me than all the money in e world, so I will continue to send its teachings to hers as often as I can. Some day in this way I shall able to repay *Unity* for the good that it has brought me through its teachings.—*Mrs. E. V., Seattle, ash.*

EVERAL years ago I had *Weekly Unity* sent to my mother. She knew nothing about the principles ught by Unity.

After she had received *Weekly Unity* for some time e would write and tell me how much she enjoyed it d how much good she received from it.

A certain person had been very kind to her during emergency. She had a year's subscription to *Weekly nity* sent to him, for she thought that would be the est way she could repay him for his kindness.

I had been renewing my mother's subscription ery year, but through an oversight I failed to renew this year. I received this letter from her:

"There was a notice in my *Weekly Unity* twice that e subscription had expired. I am sending you $1.50. ill you please renew my subscription to *Weekly?* I e it so much that I don't want to miss it."—*A. J. A., ansas City, Mo.*

Putting Hard Times out of BUSINESS

DOES optimism result from good business or do good business result from optimism? Which cause and which is effect?

If I am in the grocery business and there is a dr in my sales, my spirits will probably drop too, optim though I may be. In that case it would seem that a f in business goes before a fall in spirits.

On the other hand suppose that, although my sal are keeping up, I hear talk of hard times, and I thi I had better not buy the suit that I was going to bu Suppose that a million others hear and act thus. Th will mean that a million fewer suits will be sold. Th in turn will mean that the factories that produce t goods will have to lay off many men. Those men, longer having salaries, will have to cut down on t groceries that they buy, perhaps from me. Thus have actually helped to cut down the sales in my o business by fearing and by acting on my fears. Th is what a rumor of hard times will do; without a other backing, it will make hard times. In such ca a fall in spirits causes a fall in business.

As a matter of fact, we need not concern ourselv with the question of which is cause and which is effe for the two are so intermingled that bad dispositio will make bad business and bad business will make b dispositions. Our chief concern should be to keep o heads clear, view conditions without confusion, a cheerfully govern ourselves with common sense. Abo all, we should allow no ungrounded fears to take p session of us. When a rumor comes along, if we c not ignore it let us analyze it with calmness and wi out preconceived beliefs.

One rumor that should be analyzed is that of the easonal slump. Do we really need to have slumps hese days? True, the coal dealer cannot sell coal in ummer, but many coal dealers turn the hot weather to ood account: they sell ice, thus keeping their business ell balanced the year around. Summer is the big eason for the farmer. Vacationists spend money reely in summer, and free circulation of money always eeps times good. What of the men who have busiesses in summer resorts? They have little or no busiess in winter—but other resorts flourish in winter. Many merchants have businesses in both summer reorts and winter resorts; their business is good the ear round.

Henry Ford believes that the workers should own mall farms on which they can work during slack easons. Retailers are learning that people are just s willing to buy in summer as they are in winter, and re advertising their goods accordingly, especially oods that are appropriate to the season. They are ducating their customers to the advantages of doing heir Christmas shopping early, thus spreading the hristmas sales receipts over two or three months instead of forcing them into a period of ten to twenty ays; and their sales are made larger by this act; ormerly they lost sales by not being able to take care f many customers at once.

BUT THE greatest factor in business conditions is the new method of industrial operation. We are ot living in the same world in which we once lived. n the old days, when each man lived to and for himelf, and did business for and by himself, there were easons for seasonal slumps. One man cannot do all, or is he meant to do all. It is not in accord with ivine law that man should prosper to himself alone. Man is one of a brotherhood. As he coöperates with is brother man, as he arranges his activities to dovetail with the activities of others, all are benefited.

American prosperity today is the result of mas production, of merged businesses, of coöperation. I no other country are commodities priced so low in pro portion to wages; this is the result of America's prac tice of mass production. American organizations ar tending toward the owning of their own sources o raw material; many of them own factories where th raw material is made into commodities; also they ow stores for the distribution of the commodities. Suc organized industry permits of excellent managemer for all parts concerned. It does not allow one part t operate at the expense of another part, as is often th case where each part is under a separate ownershi A bakery will have its own flour mill, and the two unit will work together. Henry Ford is planning to rais the rubber used in his industry. Some restaurants a raising their own produce.

OTHER countries are already marveling at suc prosperity as America is manifesting, yet th coming of that prosperity has been long delayed. Wh it should have come two thousand years ago, for it nothing more nor less than the result of the applicatio of the teaching of one Jesus of Nazareth: the teachin of the brotherhood of man. Blessed are the people wh are privileged to take part in the working out of such teaching; doubly blessed are they if they appreciate as His teaching. When we as individuals consid what coöperation will do for a country, we should g right to work practicing coöperation in our own home with our neighbors, and in all our other affairs.

When man coöperates with man in the matter business, business can be good all the time. Very lar corporations, such as result from the combined inves ments of many men, embrace so many fields of indust that, take any season you will, you will find at least o field having its period of greatest activity. There is dull season for such an organization; the dividends a regular and normal.

'S THE farmer left out of all this prosperity? What - of him when his crops fail? With the farmer's suc- ess begins the whole nation's success if the nation be gricultural. America realizes this and is working to- ard the time when the farmer can be assured of a uccessful crop every year. The American farmer is eginning to insure his success even now. He is doing by rotation of crops, by irrigation, by fertilization, y study of agriculture, and by farm coöperative ssociations, which help him to determine prices and uantities and give him assurance of sales. Nowadays, lso, the American farmer is urged to invest in the arge organizations which we have been discussing, so hat if his crops fail he is protected. In this way the urden of the loss that comes from sources that cannot e helped—such as climatic conditions—is not so heavy n the shoulders of the farmer, but is shared by the ation; the loss is not felt greatly by any.

With mass production has come the machine age. Work once done by the hands of men is now done by machines. Has the machine put the man out of em- loyment? Not at all. With new kinds of machines ome new kinds of industries with new jobs for those who have been displaced—in most cases, better jobs, with less work and more pay. "New industries," says n article in Nation's Business, "swallow up those whom the machines displace from old industries. Men ay, 'Yes, but this does not go on forever.' But it has

EMERSON SAID: *Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world*

one on and does go on. Human wants and methods f filling them multiply. We see the death but fail to otice the new birth." The automobile put the livery table out of business, but we now have more filling tations and garages than we ever had livery stables—

and probably a great many more men are employed
the making of automobiles than were ever employed
making wagons and in raising and caring for hors

Does it not seem to be part of the divine plan th
we are always taken care of, no matter what chan
take place? We help the divine plan by making o
selves adaptable. Adaptability has been our salvati
ever since we were single cell organisms—has made
the intelligent human beings that we are. "With G
all things are possible." No matter what impossibil
we seem to see ahead, experience itself, if we ask
will tell us there is no need to worry.

Rather facetiously, but with a good lesson betwe
the lines, Nation's Business publishes this story ab
the ever-changing world:

Science is always upsetting industry. Now the airpla
is upsetting the egg industry just as the hen was increas
output and reducing overhead. Postmaster General N
has broadcast to an egg-eating world a letter from
"Cackle Corner Poultry Farm." Says the egg raiser:

"About once in two or three weeks an airplane—sor
times it is a U. S. mail 'plane—flies over my place so l
that the hens become so frightened that they pile up, th
injuring each other and my egg yield drops one or two hu
dred eggs per day, and by the time I get them back to n
mal along comes another low-flying machine and sends
egg yield down again. . . . I wondered if the planes co
not be requested to fly higher."

Once the farmer rushed with shot gun to slay the pre
tory hawk. Now he must shoo to higher levels the boist
ous airplane.

But perhaps by the time a sky is filled with airplanes,
hen will have learned to accept them calmly, but if
doesn't the science which has made the synthetic bird v
give us the synthetic egg.

Our part of the job is to keep up with the times a
especially to trust Providence to show us ways to ad
ourselves to new conditions.

If we are viewing business conditions through t
eyes of thirty or forty years ago, we refuse to coöp

e with up-to-date business; then surely we believe in asonal slumps, for the two go together. But if we ew conditions with a clear, up-to-date vision, seeing t only our little part in business, but seeing business a great embracing whole, we coöperate; we have no mps. Coöperation puts the seasonal slump out of siness.

If others seem determined to talk about hard times, iat shall you and I do about it? One authority sug-sts—let us second his suggestion—that we do this out it: "Why talk at all about it? Why take the ance of stirring people up? It's talk that makes nic sometimes without existent facts to cause it. You call what has happened when a fool has cried 'Fire' a theater when there was no danger."

To which the answer was: "Yes, but one may recall casions when a few sensible words or playing 'The ar-Spangled Banner' after the 'fool' has cried out s helped to allay the excitement."

We should not help to bring depression by talking depression, especially when we are speaking only om hearsay. If others talk of hard times, we should lk of good times, thus neutralizing the disastrous ef-ct of their words. There may be those who for selfish asons still try to create bad impressions by talking out hard times, but when we hear such cries we ould remember the truth: Times are good.

AMERICA'S problem is not a problem of how to be-come prosperous or even how to keep her prosper-y. Already her growth of prosperity has gained such omentum that it runs under its own power. Her real oblem is the right use of her prosperity. And that the problem of you and of me, if we are Americans, ecause we go to make up the nation. Are we greedy? re we developing our capacity to earn, because of the llar's sake? Are we using our prosperity to worthy ds?

H. G. Wells, the historian, says that the outcome of

America will be a race between catastrophe and edu tion. We must educate ourselves so that we can und stand what makes permanent prosperity; we m understand how to use our prosperity so that it is investment and not a waste. The education that need is not an intellectual education alone; it is a sp itual education, a lifting up of intellect to spiritual p sibilities. Divine law demands that divine substanc all substance is divine—be gained rightfully and u rightfully. If it is not rightfully used, the wrong eventually takes the substance away.

People who look with clean, God-minded vision ha everything good to look forward to. If they have the vision of a pure purpose, they are looking forwa to no avail. If their vision is righteous, Godlike fore all else, then all shall be theirs—and they sh fully enjoy having all.

But you and I must remember that we are a part all this. The country in which we live cannot have t high vision unless we, the people, are willing to lift eyes to the heights.—*Glasby McCune.*

Living is the main business of life.

We live on the inside. What we do outwardly is as the light that comes from the windows of a house at night. Some persons shine through many avenues; others are as the householder who goes from room to room of his house, the candle he carries making a flicker before the several windows that he passes.

The consciousness of the man is his light.

"Let there be light," said God, "and it was so." There is light for all. The light is God, and the mandate was God's giving of Himself to man.

The word "light," that God spoke, contains the light. By practice with the word we at some time touch the right combination, and the light of God comes into our consciousness.—I. O. S.

True TITHING

By THEODOSIA DEWITT SCHOBERT

FIRMLY believe that a true, faithful tither cannot help prospering. Yet I have come in touch with a few persons who complained of not prospering, en though they were tithers. This has led me to e question: What constitutes a true tither?

In almost every instance that has come to my atten- on wherein a professed tither has not been prospered, s letter, or his conversation, has revealed the fact at he believes in lack. Therefore, he does not really ve his tithe. He may let it go from his hand, but he es not release it in his mind. He still thinks of the ings that he might have purchased for himself, the od that his tithe would have brought to him had he pt it. He feels that he has taken something away om himself by letting go of his tithe, or his gift. He lieves in lack, and he fails really to believe in and come conscious of God's unfailing supply.

In true tithing or giving, the individual realizes at his tithe, or his gift, is like the seed grain of the rmer. In letting go of it willingly, gladly, freely, as e has purposed in his heart, he is sowing it, just as e farmer sows his best seed unreservedly on good il, that he may in due time receive a large harvest.

Just as the seed sown by the farmer needs sunshine d rain to bring about the growth of the new grain ith its increase, so by his blessings, his glad, joyous irit of giving, his love, his faith in God, his assur- ce of abundant supply in and through Spirit, the one ho tithes waters his seed, sends the rays of God's sun- ght upon it, and opens the way for it to return to him ultiplied manyfold, even as Jesus said that it would

be: "Give, and it shall be given unto you; good measu
pressed down, shaken together, running over."

LET US examine ourselves that we may ascerti
whether in our tithing we sense a lack; whet
we feel that we are taking some needed thing from o
selves instead of feeling within ourselves that we
being enriched by our giving. We must become
wardly assured that we are bringing more of real g
to ourselves by the imparting of our tithes and
gifts, and are taking nothing away. We can arrive
this place in consciousness, and we must do so if
would become true tithers, true givers, and would r
the blessed results that come to those who give fr
the heart.

We must know that the omnipresent, bountiful s
ply of Spirit is at all times meeting our every need a
the every need of all other persons. Our seed gi
must be watered by our faith and enriched and bles
by our increasingly bountiful thought, our prayers,
love, our good will in giving, just as good soil, ra
and sunshine are necessary to bring forth the harv
from the seed that the farmer sows. Remember th

In questioning the few persons of my acquainta
who are not satisfied with the results of tithing, I f
one occasionally who, while he gives freely, does
really bring his tithes into God's storehouse. He gi
his tithes to those who are under the poverty thou
and begging for help, to friends or relatives whom
thinks to be in need, and so forth. While such giv
must be done, judiciously, it is not tithing. The ti
belongs to God, and should be used for the support
some spiritual ministry. The kingdom of heaven m
be established in the earth; the children of men m
be taught to bring forth their own inner God abilit
and powers, that they may be truly blessed and p
vided for, and that they may enter into eternal l
Tithes should be given to this end, and all those w
tithe aright will be enriched in mind, body, and affa

The Art of PRAYER

By V. P. RANDALL

PRAYER is an art. Webster tells us that an art is "systematic application of knowledge or skill in effecting a desired result." Prayer is an art be-se in it is an application of the knowledge that was en to us by the Master of prayer, coupled with the ver of our desire, attention, thought, and speech. these are directed toward the most practical pur-e in all the world: that of bringing man into con-ous unity with God. Moreover, prayer is more than s, for an art, in addition to the definition that has t been given, is also "skill in the adaptation of things the natural world to the uses of human life." But prayer we see that the things of the spiritual world, attributes of divine life, the wisdom of infinite in-igence, the energy of God life, are to be adapted to world of everyday affairs. Prayer is a fine art t brings the real power of thought into the affairs man. And then, too, it is a fine art, in the accepted of that word. The fine arts, as they are known, are se which have to do with imagination and with te, and they are applied to the production of that ich is beautiful. Yet among the fine arts there none in which intuitive imagination plays a greater t than prayer, and none demands more taste in the est artistic sense. Of all the arts, prayer is the one t is most concerned with the production of that ich is beautiful in every department of life.

MUSIC is a fine art. It is the art by which tones are woven into harmonies and melodies. Yet the pur-

pose of the art of prayer is to take the tones of life to weave them into harmonies that have their o in Him who wrote the music of the spheres— melodies that have their origin with Him who di the symphony of the universe.

Sculpture is a fine art—the art by which r stones are carved into things of grace and bea Likewise the purpose of the art of prayer is to lives that are rough and to bring to bear on them skill and power of Him who sculptures roses and m tains and stars, that He may carve from these r lives things of divine beauty.

IN EVERY art there is a technique. Webster us that technique is the "method of execution in art." In the art of prayer there is a correct an fective method of performance, and happy are t who acquire this technique. The Master technicia the art of prayer was Jesus Christ. His technique so perfect that by His art He could harmonize, tr form, beautify, and glorify life in all its asp Through His mastery of this divine art seeming disappeared and abundance took its place. Death ished and life was made manifest. Sickness gave to health, and sorrows were transformed into rejoic Little wonder, indeed, that His followers, as gathered about Him one day, said, "Teach us to pr They might well have said, "Teach us the techniqu this art sublime in order that we may become mas of life through the application of this art." D through the ages their desire has echoed and reëch in the hearts of men.

ON SEVERAL occasions Jesus gave instructio this art and this technique. Once, when spea to His disciples, He said, "When thou prayest, e into thy closet, and when thou hast shut thy door, to thy Father, which is in secret." Here are three —three very distinct rules—which must be observe those who would know and exercise this art. We

ıter into the closet. This closet into which we must r, this studio of prayer, is within the soul of man; place where man stands face to face with God is in his own inner self. The place of prayer is that en, mystical place that mortal eye has never seen ever can see. Our first step, if we would practice miracle-working art of prayer, is to think toward center of our own being where we may enter into cious communion with God.

After we have entered this place of communion we to shut the door. This is the door of the mind ugh which the things of the outer seek to enter claim our attention. As we stand before God in inner place, this studio where the art of prayer is e learned, we can have but one concern, and that is

JEHOVAH SAID: *Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness*

to bring before God the ills of life, but to receive n Him His wholeness, His life, His power, His ngth, His love. A common fault is to be chiefly cerned with inducing the Father to behold the ills, troubles, and the sickness that we call ours, instead eeking with the whole heart to behold His eternal th. We shut the door by denial and rejection of —by rejection of the things that come from the er, in order that our whole attention may be directed ard the supreme fact that in us resides the power t is sufficient to save.

The third rule is like the other two: "Pray to thy her . . . in secret." Prayer is the entering into con- us communion with the Divine. It is the most in- ate, personal thing in all the world. It is the st sacred of all the arts. This inner place of prayer ndeed "the secret place of the Most High." Here goes alone. It is utterly impossible for another

personality to enter with you into your holy of ho
and with you stand face to face with God. Each o
goes alone, just God and you—just God and I. H
alone man submits his life, that its hunger, its em
ness, its longing, may be filled with the abundanc
the life divine.

THE MASTER warned us against making loud c
and vocal appeals: "Your Father knoweth w
things ye have need of." God needs no informati
it is we who need to be informed. God has not
gotten; it is we who forget. God has not failed
give; it is we who fail to accept.

He who prays with power is not the one who ma
a loud cry. He is one who most completely turns wit
and shuts the door, who listens most intently, wh
most receptive, who yearns most completely tow
God and toward the things of God. The Master s
"After this manner . . . pray ye," then He gave us
Lord's Prayer—the model for all prayer. He used i
a prayer, and it is right that we should. Yet He ga
as a pattern for prayer. If we would master the t
nique of the art of prayer, we must study this mo

The Lord's Prayer contains more than we can c
sider in detail at this time, and yet I would that
might combine the opening and the closing words
this model prayer, as it is commonly used, into
statement, which would constitute a prayer of supr
power, for it breathes the very technique of the ar
effective prayer: "Our Father . . . thine is the kingd
and the power, and the glory, forever." He to wh
we pray is our Father, the One with whom we are
spirit and in Truth, most intimate, most closely leag
and unified. You are a child of God, and your Fathe
indeed a parent of loving mercy and Truth. He is
One who spoke to the youthful prophet saying, "As
whom his mother comforteth, so will I comfort y
and His indeed "is the kingdom, and the power,
the glory," for besides Him there is no other.

IN, SICKNESS, and death are the negations of life. These are not a part of the kingdom. The king-n is God's. These unrealities have no power. Hu-nity in its ignorance has given to them a false power d authority; but he who practices the technique of ıyer, the technique of the divine art as taught by Master, acknowledges but one kingdom, one Pres-e, one Power, God. There is no other presence or or truth than this freeing One.

"Our Father . . . thine is the kingdom, and the ver, and the glory, forever." The realization of this the firm foundation, the chief fundamental, of the hnique of the sublime art of prayer, by which the ıgdom of God is established in the earth.

Lord, what may be my soul's deep need
That I may nobly shape my life;
That I may know Thy love and peace,
From mortal sorrows find surcease,
And banish pain and strife?

Lord, give me of Thy strength and grace;
Make me again as one born new;
Replace false pride with modesty;
Increase in me fidelity;
Let me be brave and true.

Lord, show Thy way and guide therein
These willing feet of mine.
Help me to do Thy holy will,
To feel Thy life within me thrill,
And know Thy joy divine.

—*Mary Parrish.*

BLESSINGS

Our lives are filled with countless blessings, for which we daily thank Thee, dear Father.—M. S. F.

Dear Father, Thy bountiful hand has blessed us daily, and we thank Thee for Thy rich gifts.—M. S. F.

Through wisdom we perceive Thy infinite, invisible substance ever present. Through love we bring it into manifestation for our use and Thy service. Through praise and thanksgiving we accept and multiply Thy bounty. Amen.
—H. F. P.

Bless us, O Lord, and these gifts of Thy substance, which we are about to receive. Amen.—Mrs. C. D. D.

PIRITUAL HEALING

By E. V. INGRAHAM

Knowing God

Part I

WE HAVE learned, in the lesson "Consciousness of Health," that the whole phenomenon of healing is exemplified in the change of n's facial expression from a frown to a smile. In serving this change we gain a conception of just at happens in the working out of any case of healg, the only difference being in the intensity of the ntal condition that causes the disease, and the correonding intensity of feeling or realization that is reired to displace and dissolve the disease and to bring out a desirable condition.

Spiritual healing is the result of a state of conousness that springs from the very foundation of n's being, and that completely changes every phase his nature. It is the application of the power that eated all things in the beginning, and is therefore a ocess of restoring man to his primal perfection. No stem of healing could be more effective than an unrstanding and application of the creative process scribed in the 1st chapter of Genesis.

We shall not attempt to interpret the 1st chapter Genesis, but shall merely consider each step in e creative process, take that which seems to be the ntral theme, the most vital point, and use it as basis for each step in realizing our own spiritual aling.

The most practical attitude in which to take up e practice of these steps is to understand that you e actually entering upon a new creation. Apply urself as you would to the development of your usical ability or your ability along any other line

of endeavor. In your daily undertakings it is well to think of overcoming your inability; this is complished by applying yourself definitely to the dev opment of new ability.

To get the best possible results it is well also forget any specific physical ailment or limitation, to apply yourself faithfully to gaining the realizat involved in each of the steps outlined. The manif result will naturally and logically follow the tak of each step as it comes. In fact, try to leave beh you all thought of former experience, and vent freely and fearlessly upon a new and fascinating unc taking, an undertaking which holds in prospect you the fulfillment of your every need, and the fection of every department of your being. "" first things are passed away. . . . Behold, I make things new."

It is held by some that the things of Spirit are comprehendible by the processes of logic and intel tual reasoning. This is true only to a certain ext Neither is the study or the application of any p ciple feasible, except in a limited manner, under so intellectual effort. A person studying mathema or music, art or science, business or architecture limited in his expression until he has developed a inner sense of the processes involved. This in sense awakens intellectual keenness and a truer l in his thinking. It is true that God is Spirit and things of God are spiritually discerned; yet the thi of Spirit are simple, and are easily described, t certain point at least, so that those who are pu intellectual, or even those subnormally intellectual, understand the laws governing life.

IF GOD is the beginning of creation, He is also action in the creative process. In order that may perfectly understand the readjustment of his to its natural state, he must first know God, for " is life eternal, that they should know thee the

e God, and him whom thou didst send, *even* Jesus
ist."

Man's understanding is the measure of his life in
direction, and the way to expand his life is to
rease his understanding. Understanding is to the
ividual what light is to the world of nature. With-
light a plant will not grow and express its in-
ent life. Neither will man express his inherent
without the light of understanding of the divine
vithout knowing God, the foundation principle of
itself.

To understand God is to establish one's conscious-
s upon an unshakable foundation and to form a
is for all the blessings that exist in the great divine
nciple. This is the most logical step that man can
e in his attempt to work out any problem concern-
himself or his affairs.

When there is physical light we say, "I see," and
en we have attained to understanding we say, "I
." The only difference in the meanings of these
tements is that one implies physical awareness and
other implies mental perception. Light, or un-
standing, is the mental comprehension that enables
to see and understand things in their right propor-
ns. This is impossible in life until we learn to see
ngs from the viewpoint of divine principle. Through
ht understanding is revealed the divine plan by
ich all things are developed and worked out in an
derly way. It is from this point of view that we
st consider what the Scriptures say: "Where *there*
no vision, the people perish" (A. V.). Without a
nprehension of the origin of his being, and the
rce from which come the elements and the proc-
es that compose his being, how can man live the
e purpose of his existence?

HINK what it would mean to attempt to work out
human existence without an understanding of the
derlying principles of life. Effort would be directed

by guesswork, and there would be no assurance of
successful outcome of our endeavor. We cannot
ceive of human existence under such conditions.

But there is light for all who seek light whe
may be found. The Scriptures say: "If any of
lacketh wisdom, let him ask of God." Of cou
many of us will say that man has always asked
that he still is lacking in the wisdom essential to
most intelligent progress. No doubt our failur
receive wisdom in the past was due to the fact
we asked amiss; or, if the asking was all tha
should have been, perhaps we did not know ho
receive that for which we asked.

No doubt for the most part we have been seek
to know or understand God in the light of our
ideas and opinions, instead of actually opening
minds to a new revelation and realization of the di
presence. And, again, no doubt we have applied
selves more particularly to understanding the var
concrete problems and situations arising in daily
than to the discovering of God. It is impossible
understand the mathematical figures on the bla
board without understanding first the principle
mathematics. Likewise it is impossible to underst
the things of life, unless we first understand their
lation to God.

A STUDY of the nature of light upon the phys
plane may help us to understand the quest
of gaining mental illumination. The phys
scientist tells us that what we know as light is
apparent in the light rays emanating from the sun
til they enter the atmosphere of the earth. In ot
words, light rays become luminous only when there
some element to receive them. Somewhat the sa
phenomenon takes place with light rays as with
traveling bits of star dust that occasionally p
through our earth's atmosphere. Atmospheric f
tion causes them to become luminous.

The Scriptures say that God is omniscient, and nipresent; all-wisdom, everywhere present. This ng true, many quite naturally ask why it is that man remain in the darkness of ignorance, when he is rounded by all-knowledge? This is directly owing the fact that man's nature has not consciously re-nded to the fact of God's presence. Man's con-usness becomes illuminated with the light of di-e understanding only when he receives the Spirit of d. It is the actual "breath of the Almighty" that es man understanding.

As light rays are constantly emanating from the 1, just so is the great God presence a constantly ving force throughout the universe. To whosoever eives this outpouring of the Holy Spirit is given the wer to know his own divinity and the divinity of all ngs. This is the understanding that leads to life rnal.

N THE world of form there are no shadows except as something obstructs the sun's rays. Neither is ere any darkness of ignorance except as something structs the perfect radiance of God, which is ever ving in and through all things. The principal factor shutting out the divine light seems to be man's fail-e to acknowledge its presence. To receive the light, e needs but to open one's mind to it. The mere fact turning one's attention toward the light dispels the adows and reveals the full radiance of the light itself. kewise, the complete turning toward God, the ac-owledging of His omnipresence regardless of one's rmer interpretation of experiences, is a turning di-tly into the full radiance of spiritual illumination. experience or realization of this presence of God essential in the beginning. The realization will be e outcome of the continual acknowledgment of its ex-ence. If we would but learn to think of all life in s way, there never would be, for any of us, a con-ous lack of anything. The divine light will light the

way for every man that comes into the world, if only accepted, taken for granted, and made a basis all thought and conduct.

Open-mindedness is necessary in attaining new derstanding in any direction. Many of us fail to gress mentally, and therefore physically and fi cially, because our mind is so intent upon its pre ideas and prejudices. We are in the habit of accep today's concepts as the ultimate, without taking account the fact that tomorrow will doubtless y new information upon every phase of life. It is perpetual discovery of the new about things, pe business, circumstances, that makes life really w while, and there is no other basis for progress. day's concept is only for today, and is inadequate tomorrow's needs, if we are growing individuals.

This does not mean that we are unstable or dependable. It means quite the contrary. A pro sive mind regarding mathematics is stable and dep able; and so with the progressive mind regardin things in life. In fact, we recognize that the r truly progressive along any line is more depend than the mind that ceases to expand as life unfold deeper mysteries. It is not ideas that make a r stable, but the premise from which ideas are evo If a man's premise is right he need not hesitate t his ideas and his whole life change, as his conce the working principle grows.

LIFE DOES not consist in preserving one's id neither does one's supply consist in holdin one's possessions. Life is in knowing God, and supply is in receiving the Spirit of God. The one g reason why we do not progress is that we are not gressive in regard to the one basic principle of li self. Until we apply ourselves to know more and of God, until we allow our ideas of God to grow, ideas of life and of the universe will always remai cumscribed and limited. This limitation is entirely

he fact that we are limiting our own capacity to un-
l; unfoldment is the revealment of our divine na-
e. Our very foremost objective in life should be to
derstand more of God. Instead of trying actually to
derstand God, we have, down through the ages,
rely held to the established idea of God that the
ld of religious thought has given to us. For the
st part this idea has been of an unapproachable per-
ality, endowed with superhuman powers, and dwell-
far away from us, too high and too sacred for our
sideration and our understanding.

Or, if we have believed in the omnipresence of God,
the underlying principle of all life, have we not
n content to accept it merely as an abstract, in-
gible fact? Instead, we should have persistently
d faithfully opened the mind to comprehend the
ssibilities involved in the fact of omnipresence, and
owed the mind to speculate, as it were, or to actu-
y bask and revel in the idea of God's all-presence
the body would revel in the warmth of the sun.
us we should have developed a vital contact with, an
lissoluble relationship to, God as a present, helpful,
d available factor in life and everyday experience.
is only when the mind thus goes on to comprehend,
take in, to feel, that it is fulfilling its highest func-
n.

(To be continued)

EDITOR'S NOTE—*This is the second of a series of articles, by E. V. Ingraham, that will appear in* UNITY *under the caption "Spiritual Healing." This series began in July* UNITY *and will cover the subject of healing by divine power quite thoroughly. It is not too late to have a subscription to* UNITY *for yourself or for a friend begin with the July number*

THE HOME

Turning Try
into
TRIUMPH

By RALPH S. WOOD

IT WAS mothers' day at Woodland school; the
on which, each week, mothers met with one and
and the faculty to discuss the progress and p
lems of their children. From its inception this
been a day of inspiration and help to all. Mothers
teachers met not in a spirit of criticism, but rathe
mutual help and praise for work well done. It
long been an accepted fact that Woodland school
more interested in helping to build character and
dividuality than in cramming young intellects
facts. The result was a group of keen, wide-aw
straight-thinking children who absorbed facts
knowledge because their character and individua
the foundations of life, were well laid.

Mrs. Weeks came this day with a purpose in m
Her son, Dick, was in sixth grade. He was a lov
child, full of affection and sympathy, but rather g
to daydreams and somewhat prone to accept fa
after half-hearted attempts. She had entered hi
Woodland this year hoping to see these tendencies
rected. While progress had been made, the revolu
ary change that she had hoped for had not taken p
and she was determined to talk with Miss Wob
the principal. It had taken her weeks to arrive at
decision, for she was not a courageous person, and
hesitated to take up the time of the busy princ

her strong mother love triumphed, and she ac-
ed Miss Woburn.
"May I speak to you a few moments about Dick?"
said. "I know how very busy you are, especially
ay, and I shall try to take up as little of your time as
sible."
"Indeed you may," replied the cheerful and kindly
ncipal. "Dick is such a lovable boy that he has
le a warm place for himself with us, and I shall be
ghted to talk with you about him. Shall we go into
study, where we shall not be interrupted?"

YOU ARE so kind!" murmured the harassed mother, as they seated themselves in the book-
d room. "I really feel that I am imposing on you
ake so much of your attention. I should not do so
were not for Dick. I have tried very hard with
, but I do not seem able to fire his ambition to do
gs. He tries to get things done, but he becomes
ouraged easily, and then he dreams. You must
e noticed it, and I thought perhaps you might sug-
some other method for me to try."
'I believe I know what you mean," said Miss
urn. "It is not that he is lacking in ambition. He
res to learn, but he attacks his work as though he
ected it to be hard, and so he is really defeated be-
he starts. Is that not it?"
'Yes. That is it exactly. I urge him so hard to
I even tell him that I know his studies are hard,
therefore he must try even more studiously."
Miss Woburn's gaze wandered out of the window
where the subject of their talk was distinguishing
self on the ball field.
'He doesn't seem to have any difficulty with
ts," she said.
'Oh, no, indeed," replied Mrs. Weeks. "I have
er urged him to play. He does that naturally. And
shop work—he delights in it and looks forward to
ith the keenest anticipation."

"May I speak frankly to you, Mrs. Weeks?"

"I wish you would, and I shall try hard to un stand you and profit by it," replied the mother.

"I should prefer that you didn't try," said I Woburn, with a sympathetic smile, "because 'try the very word that I wish to speak about. I o wonder what the result would be if we advised a r born baby to try to put its thumb or toe in its mo if we told it that we knew it was very, very young, that it was a long journey to its mouth. I wond if the baby could understand us—if we might not n it fear the task and become inclined to admit de before trying. I am inclined to believe that the l has all the powers that it requires to make its own coveries, and has the urge within itself to make t without being pressed to try to do so.

"Now, let us assume that this baby has grow childhood and has been urged to try to do the var things that are natural for a child to do. Does it seem to you that the constant repetition of that 'try' might set up an unconscious but very real ba in the way of accomplishment?"

"Oh, I see what you mean," exclaimed the mo "As you use it the word 'try' makes a picture of culties in my mind. When I would say to Dick, 'P try to get your lessons,' I was admitting the possibi that he might not be able to get them. Why, I been doing that to him ever since he was a baby, all this time he has been wanting to do things wh have made it difficult for him. What a failure I been!"

"I hardly think that you are being fair to you now," said Miss Woburn. "It is simply that the m has never been brought to your attention. I am sure that now you will edit your vocabulary and the word 'try.' As for being a failure—well, no m who has encouraged as much sympathy and lovabl in her son as you have in Dick could possibly be a ure. Those same positive factors that have pro

e traits must now be applied to his work. Instead pproaching it in a spirit of doubt as evidenced by suggestions of trying to do it, encourage him to 'Mother, I'm going to get my lessons now. They dead easy.' That will substitute a positive attitude a negative one, and will remove the admission of at, which after all is merely a state of mind. I e that I have not bored you, and that you will take t I have said in the kindly spirit in which I have n it."

'Miss Woburn, I don't know how I can ever thank for opening my eyes. I have been making problems re they really did not exist. I have been making n both for myself and for Dick. From now on we going to quit trying; we are going to begin doing."

'That's it exactly," smiled Miss Woburn. "Let's a try into triumph."

The PRAYER OF FAITH

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—*Hannah More Kohaus.*

As a Man
EATETH

USUALLY persons who take up the study of tical Christianity and metaphysical healin literally carried away with the teaching many a case, after his first burst of enthusiasm Truth student is confronted by the question: "Sh I still keep the ordinary health rules that I have p ously observed?" Truth seems so all-encompa that nothing else seems necessary or of any valu fact, the observance of the most ordinary healthf seems to make the neophyte feel that he is not tru in the principles of the newly found Truth. He that any outer precaution would seem to weake faith in Truth and to carry him farther away God.

Pure food, pure water, fresh air, plenty of shine, frequent bathing, well-ventilated rooms, cient sleep and exercise are just as necessary t practical Christian as they are to any one else. In when his lungs are filled with fresh air and whe body is clean and pure, he should feel that he is closer to God. Some students say that sometim shall penetrate to a high consciousness where v longer shall need to think of these things. At pr however, we find the need very apparent.

No doubt the right mental attitude will sustai who, for a time, neglects to comply with the ord health precautions, but at the present time the has needs which are not met by an optimistic m outlook. Many students who lack a common-sense of how to take care of the body fail to make the demonstration. They show a need of developing dom and good judgment.

There are false theories and beliefs about h

Truth student must free himself from these ries and beliefs when he comes into understanding. ives up oriental systems of breathing, faddish ideas t bathing, preconceived ideas about diet. He need sit in a certain position and breathe unnaturally. consciousness is so filled with joy in his unity with fe that he breathes easily and freely and takes no ous thought about breathing. His consciousness ırity calls for pure food, pure air, and a clean body. ne cannot make health laws for another. It is a cy to say that all people need to observe the same of health. Each one must live by his own law. He breathe, exercise, bathe, eat, and sleep according ıe dictates of his own indwelling Spirit.

IE QUESTION of diet is one which, of all health subjects, seems to interest our students most. The less diet is so generally accepted now that we can- include discussion of it in this short article. The tion of the meal and the right combination of foods oe improved very much by resorting to a sane and ible viewpoint.

)ne thing that would help many people is simplicity et. As we grow in spiritual consciousness, we find lom from appetite and from the restlessness that t for heavy meals and spicy foods. Simplicity es one to resort to the ways of the simple life. ı blessing a meal helps us to get more out of it.

)vereating is one of the errors against which many ons need to guard. The tendency to stuff at meal- and to eat between meals shows that one needs to one's consciousness of appetite and the desire for ation. Many persons would find their minds much er if they did not keep their stomachs so busy.

he inclination to swallow food without masticat- t shows that one needs to develop a consciousness atience, thoroughness, and the ability to analyze. inclination to eat too much food of one class shows

that one needs to exercise more wisdom; that one is much given to following one line of thought.

A meal made up of rice soup, crackers, macar potatoes (peeled), corn, white bread, and corn st pudding is virtually all starch. We hardly believe the most absolute metaphysician would say that need take no thought to avoid an unbalanced diet.

A meal consisting of eggs, cheese, and nuts is heavy in protein. A serving of eggs or cheese alo ample. Many students find that they get along r better by reducing the protein intake to a very amount. After all, it is best for a person to experi in food selection and combinations and see just v in his own individual case, is necessary. The T student should eat to nourish his body and not fo sake of appetite.

SOME WHO become vegetarians feel that, ha eliminated flesh foods from their diet, they c just as reckless as they please in eating other th This philosophy does not hold good. While the av vegetarian is progressive and is inclined to refor diet, he is not always wise in matters of diet.

Many persons who become vegetarians are h seekers, but their disposition to eat unwisely pre their reaching a high consciousness of health. students of dietetics make their demonstratio health because they are able to think clearly. come into a consciousness of peace and poise quit viable to one with a turbulent stomach and a dull even though that one be a metaphysician of much l ing.

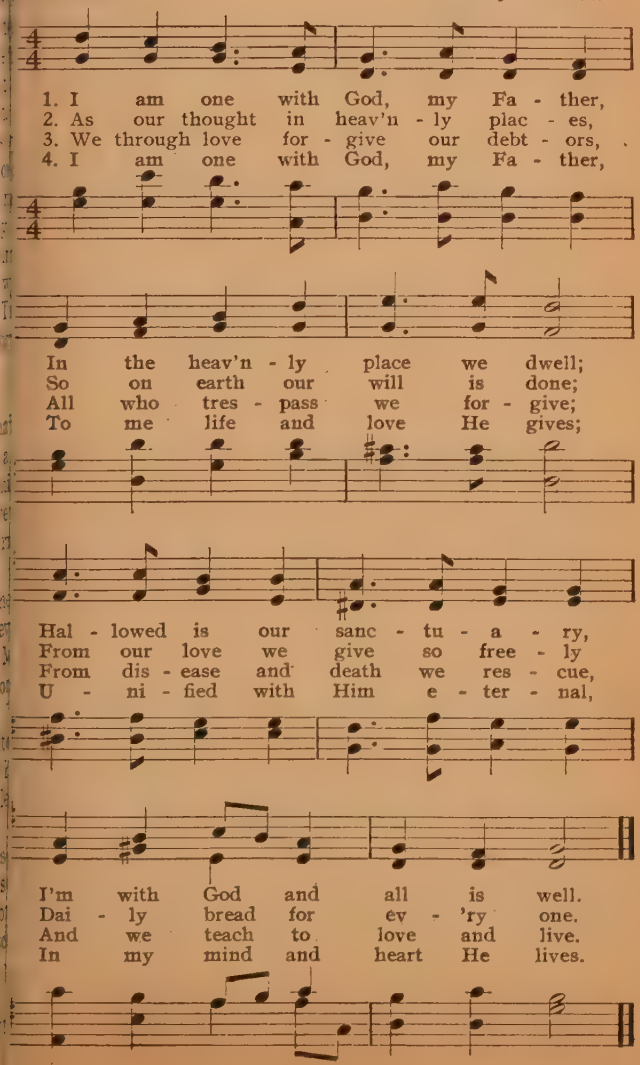
We believe that the matter of health rules re itself into this: simplicity, sanity, and common Do not be an extremist. Each day aim to bec little wiser and a little healthier. Make your cons ness of truth a practical matter. Above all, be a tical Christian.—*The Vegetarian.*

("The Vegetarian" is a regular department in *Weekly*

OUR PRAYER

Words by
B. WHITNEY

Music by
HERBERT J. WRIGHTSON


1. I am one with God, my Fa - ther,
2. As our thought in heav'n - ly plac - es,
3. We through love for - give our debt - ors,
4. I am one with God, my Fa - ther,
In the heav'n - ly place we dwell;
So on earth our will is done;
All who tres - pass we for - give;
To me life and love He gives;
Hal - lowed is our sanc - tu - a - ry,
From our love we give so free - ly
From dis - ease and death we res - cue,
U - ni - fied with Him e - ter - nal,
I'm with God and all is well.
Dai - ly bread for ev - 'ry one.
And we teach to love and live.
In my mind and heart He lives.

SUNDAY LESSONS

These lessons point out the symbology of the Bibl and interpret it according to the Unity teaching. Ou interpretation may puzzle, possibly startle, a new stu dent, but we believe that a thorough study of the Unit Sunday lessons will amply repay any student. Stud with an open mind, and Truth itself will convince yo Our Bible text is taken from the American Standar Edition of the Revised Bible, copyright 1901 by Thoma Nelson & Sons, and is used by permission.

LESSON 5, AUGUST 3, 1930.

UNITY SUBJECT—*The Enduring Nature of Lov*

INTERNATIONAL SUBJECT—*Naomi and Ruth: A S in Racial Relationships.*—Ruth 1:6-10, 14-22.

6. Then she arose with her daughters-in-law, tha might return from the country of Moab: for she had h in the country of Moab how that Jehovah had visite people in giving them bread.

7. And she went forth out of the place where she and her two daughters-in-law with her; and they wer the way to return unto the land of Judah.

8. And Naomi said unto her two daughters-in-law return each of you to her mother's house: Jehovah kindly with you, as ye have dealt with the dead, and me.

9. Jehovah grant you that ye may find rest, ea you in the house of her husband. Then she kissed and they lifted up their voice, and wept.

10. And they said unto her, Nay, but we will return thee unto thy people.

14. And they lifted up their voice, and wept again Orpah kissed her mother-in-law; but Ruth clave unto

15. And she said, Behold, thy sister-in-law is gone

o her people, and unto her god: return thou after thy
er-in-law.
16. And Ruth said, Entreat me not to leave thee, and to
urn from following after thee; for whither thou goest, I
l go; and where thou lodgest, I will lodge; thy people
ll be my people, and thy God my God;
17. Where thou diest, will I die, and there will I be
ied: Jehovah do so to me, and more also, if aught but
th part thee and me.
18. And when she saw that she was stedfastly minded
go with her, she left off speaking unto her.
19. So they two went until they came to Beth-lehem.
d it came to pass, when they were come to Beth-lehem,
t all the city was moved about them, and *the women* said,
this Naomi?
20. And she said unto them, Call me not Naomi, call me
ra; for the Almighty hath dealt very bitterly with me.
21. I went out full, and Jehovah hath brought me home
ain empty; why call ye me Naomi, seeing Jehovah hath
stified against me, and the Almighty hath afflicted me?
22. So Naomi returned, and Ruth the Moabitess, her
ughter-in-law, with her, who returned out of the country
Moab: and they came to Beth-lehem in the beginning of
rley harvest.

GOLDEN TEXT—*And he made of one every nation men to dwell on all the face of the earth.*—Acts 7:26.

SILENT PRAYER—*Divine love in me harmonizes and nifies all the powers of my being.*

The scene presented in the book of Ruth lies, for the ost part, in the fruitful fields around Bethlehem house of bread, or abiding place of substance). Naomi, limelech, and their two sons were an Israelitish fam-y. Because of a famine in their own country they ent to live in the land of Moab. There the husband ied. The sons wedded Moabitish women, and later e sons died. Naomi, with her daughter-in-law Ruth, eturned to her own home in Israel, a childless widow. he had lost everything that she possessed, except a

parcel of land near Bethlehem that had belonged to h husband.

Naomi (pleasant, delight) signifies the soul. O lesson gives a picture of the soul that has failed to uni itself with God. The soul that has denied itself lo feels starved of its true sustenance. It may be su rounded by the atmosphere of love everywhere, but it does not understand how to breathe its native ai how to respond to and express love, it will be conscio only of famine. The very "house of bread" will b without bread for it. Naomi's old neighbors, who r mained in Bethlehem during her stay in Moab, su vived the famine and apparently were less changed appearance than was Naomi. When it fails to expre itself under the law of Jehovah, the soul feels that "t Almighty hath dealt very bitterly" with it. In Naomi case, we see immediate results of the soul's turning, its apparent lack, to the resources of sense instead of God. The failure of the soul to unite itself with Go the true substance of Spirit, allows the thought of la to enter the consciousness. Prosperity may seem rule for a season in the new surroundings (a foreig land), but prosperity of this sort is a pagan thoug and cannot be permanent.

The love of the soul is for Spirit and the though of Spirit. When the soul is true to its highest good, becomes a magnet to attract other souls, of like cha acter, to the higher life. The love of the soul cann find lasting satisfaction in outer things. Even if the should be an apparent dearth in the inner consciou ness, the soul should hold steadfastly to Spirit unt Truth again manifests itself in plenty. The results leaving the true spiritual environment, for what seen in the outer to be riches and honor, are disappoin ment and lack; as in the case of the prodigal son, tr satisfaction is to be found only in a return to the o home—the Father's house, Israel, the real.

Elimelech (the husband of Naomi), meaning "m

od is king," signifies the consciousness of the soul Naomi) that God is supreme in power.

Mahlon and Chilion (the two sons of Naomi and limelech), meaning "sickly, pining," reveal the fact at the soul (Naomi) has let her desire run out to the nse consciousness and has given her substance to it. herefore the sons, or thought emanations, which come om the soul and its consciousness of God as king, are ot strong, positive, and vital, as they should be. Chilion nd Mahlon represent thoughts that have their incep- on in spiritual truth, but have been deprived of their ue nourishment, forced to give of their power and ubstance to the carnal mind (Moab). In the end they ake union with the soul in its natural and spiritually nawakened state—they marry Moabitish women. hus the thoughts that Chilion and Mahlon represent se strength and constantly long for their true spirit- al sustenance; they are never healthy or happy, be- ause they are out of their proper environment. They nally die childless (pass out of consciousness without aving brought forth fruit to eternal life and good).

Ruth (meaning "friendship, beauty") is a daughter- n-law of Naomi's. She is a Moabitish woman, and epresents the love of the soul in its natural state, or he love of the natural soul for God and the things of Spirit. Ruth is a type of the beautiful, the pure, and he loving characteristics of the external. She repre- ents also the enduring nature of love founded on nderstanding knowledge. Ruth had learned to know ier mother-in-law, and love was the fruit of this knowl- dge. It is significant of the character of Naomi that Ruth preferred to remain with her, even though by so emaining the younger woman became an exile from ier own country, separated from her own kindred, rom previous companions of her own age, alienated even from the tribal god in whose worship she had been reared. By accompanying Naomi to Bethlehem and remaining with her there, Ruth became a foreigner in a strange land. But differences of nationality melt

away in the light of sympathetic understanding and true acquaintance. Friendship is an emanation of Spirit surrounding the soul that is true to its highest vision. It knows no barrier, either of race, of difference in age, or of any other deterring circumstance.

Ruth was the one and only good that Naomi took back with her to Bethlehem (divine substance, the real). Yet how incomparably blessed she was in the possession of that one good, her own neighbors bore witness. "Thy daughter-in-law, who loveth thee . . is better to thee than seven sons." The faithfulness of the loving soul makes life in any guise a blessed experience.

Ruth's words, in Verses 16 and 17 of the lesson, show human love raised to divine love by its willingness to leave the love of the unreal; to follow after the real; to go wherever true love may lead; to be steadfast in that love—in other words, to love in the highest and the best degree, and to acknowledge and worship the God of love.

Ruth's loyalty to God and the Spirit life was rewarded, as such loyalty always is. Boaz and Ruth were the ancestors of King David and of David's greater son, Jesus Christ. Here we see the progression of a thought from simple, loving obedience and devotion to the mighty rulership of worlds. Thus spiritual thought grows from small beginnings. So grows the consciousness of infinite love that comes to awakening in the soul—at first quietly and slowly, but increasing by sure degrees until it carries all before it.

QUESTIONS

1. What does Naomi signify? Of what does our lesson give a picture?

2. What does Naomi represent, metaphysically? Can the soul be satisfied apart from Spirit?

3. Explain the significance of Elimelech, of Mahlon, and of Chilion.

4. What does Ruth signify? What do Verses 16 d 17 of our lesson show?

5. What are we taught by Ruth's loyalty to God d its reward?

LESSON 6, AUGUST 10, 1930.

UNITY SUBJECT—*The Result of Persevering Faith.*

TERNATIONAL SUBJECT—*Hannah, A Godly Mother.* —I Sam. 1:9-18, 24-28; 2:19.

9. So Hannah rose up after they had eaten in Shiloh, d after they had drunk. Now Eli the priest was sitting on his seat by the doorpost of the temple of Jehovah.

10. And she was in bitterness of soul, and prayed unto hovah, and wept sore.

11. And she vowed a vow, and said, O Jehovah of hosts, thou wilt indeed look on the affliction of thy handmaid, id remember me, and not forget thy handmaid, but wilt ve unto thy handmaid a manchild, then I will give him nto Jehovah all the days of his life, and there shall no razor me upon his head.

12. And it came to pass, as she continued praying be- re Jehovah, that Eli marked her mouth.

13. Now Hannah, she spake in her heart; only her lips oved, but her voice was not heard: therefore Eli thought ie had been drunken.

14. And Eli said unto her, How long wilt thou be runken? put away thy wine from thee.

15. And Hannah answered and said, No, my lord, I am woman of a sorrowful spirit: I have drunk neither wine or strong drink, but I poured out my soul before Jehovah.

16. Count not thy handmaid for a wicked woman; for ut of the abundance of my complaint and my provocation ave I spoken hitherto.

17. Then Eli answered and said, Go in peace; and the od of Israel grant thy petition that thou hast asked of him.

18. And she said, Let thy handmaid find favor in thy ight. So the woman went her way, and did eat; and her ountenance was no more *sad*.

24. And when she had weaned him, she took him up with er, with three bullocks, and one ephah of meal, and a bottle

of wine, and brought him unto the house of Jehovah Shiloh: and the child was young.

25. And they slew the bullock, and brought the child Eli.

26. And she said, Oh, my lord, as thy soul liveth, n lord, I am the woman that stood by thee here, praying un Jehovah.

27. For this child I prayed; and Jehovah hath given n my petition which I asked of him:

28. Therefore also I have granted him to Jehovah; long as he liveth he is granted to Jehovah. And he wo shipped Jehovah there.

19. Moreover his mother made him a little robe, a brought it to him from year to year, when she came up wi her husband to offer the yearly sacrifice.

GOLDEN TEXT—

My son, hear the instruction of thy father,
And forsake not the law of thy mother.
—Prov. 1:8.

SILENT PRAYER—

"Bless Jehovah, O my soul;
And all that is within me, bless his holy name."

Children are typical of innocent, sincere though The soul of man desires above all else to be innocer whole, single-minded. The Israelites, who may be sa to typify our true ideas, attached supreme importan to the possession of children. The Jewess who was childless wife felt herself to be subject justly to r proach. The birth of a son was counted the most jo ful event that could come into her life, forming a gua antee of care in her later years and a defense again the criticism of those who already possessed this "her age of Jehovah."

The meaning of Hannah is "grace, defense." S may be thought of as the soul established in divi grace and favor through high aspiration, consecrati to God, and much earnest prayer. To attain so high consciousness, the soul aspires to hear the inner voi of inspiration. Samuel (heard of God) means, by i

ation, the inner voice. The soul craves new ideas ct from God mind; but as long as the soul is con- us of shortcomings, it cannot realize the divine in- lling Spirit. While Hannah remained in bitterness oul because of her childless state, her prayers were nswered. When we fret and worry because we e not an idea in our mind of the way to obtain what desire, we thereby tend to make its obtainment im- sible. We lack understanding.

Eli (summit; Most High) is representative of the llect under spiritual discipline. When we are ply stirred by condemnation, we lose our ability to nk clearly and dispassionately about our problems. r mind grows so muddled that we are like an intox- ted person. Eli condemned Hannah because he ught that she had partaken too freely of wine; but soon as he understood the nature of her trouble, he ssured her and gave her encouragement. So, when pull ourselves together and possess our soul in derstanding, reasoning out the facts in the light of irit and clearly recognizing our chief desire, we ch the spring of spiritual understanding. Then we ow that our desire is granted and that it will ob- tify.

Before realization comes, sadness must be put ay. We must learn to keep attuned to cheerfulness. he woman went her way, and did eat; and her coun- nance was no more *sad*." We must know so firmly at our mental attitude makes our life what it is, at we shall keep our mind and our whole life in con- ructive channels.

Elkanah, the husband of Hannah, means "God hath eated." He is typical of the understanding by man at his inheritance is from God, that selfishly man vns nothing. Before we can have divine inspiration, e must understand that the Word which is God eates in the soul the voice of Truth. Faith in in- welling Truth quickens the soul, through prayer, editation, and the affirmation of true words, to a de-

gree of receptivity that enables us to hear and reco nize true ideas in our own mind. To gain the birth a new idea of life in the soul, we are willing to dedica the new concept to the pursuit of the highest ideal. Th inner voice imparts whatever of Truth, of innocence, faith, of goodness, we have breathed into our beir through our holding faithfully to our understanding the creative power of the Word.

When we first dedicate ourselves to the attainme of our ideals through the cultivation of intuitive Trut our understanding is undeveloped. Our first inklir of the fact that the body temple ("house of Jehovah" is to be served and tended by following the voice of i tuition comes from a mere glimmer of the truth of ou being. They "brought him unto the house of Jehova . . . and the child was young." Yet even so, th "still small voice" in us is the voice of God, and w know that its rightful place is in the body temple. "Ar he worshipped Jehovah there."

The soul loves the voice of intuition, and, in i natural state, would keep it to itself for its ow pleasure and benefit. But it is necessary for us to d tach ourselves from all that would keep us limited l sense consciousness. In his infancy, Hannah gave u Samuel to the service of God. The mothering quali of the mind watches over the thoughts, guards ther nourishes them with the substance of faith, cloth them anew with good words, and sends them forth their appointed service. Our thoughts are our own, that they arise in our own minds; but we must ser them forth to bless and to serve the needs of our neig bor, if we would be established in true graciousness, we would defend our own faith. The only way to defer faith is by putting it to work.

The Godly mother sees her son as high-minde noble, and good. Hannah knew the influences that ha preceded the birth of Samuel. Even before her pos tive faith had been awakened by Eli, the atmosphere consecration to Spirit had infolded her. She knew h

, because she knew what had gone into his inherit-
e from her. In the same way, we can mother our
ı thoughts, until they will exactly mirror our inten-
ıs and our motives. We shall be enabled to put our
ct thought into words that truly express ourselves.
s will be no small gain.

The voice of the soul is expressed in words and in
ions. We speak of the soul quality of a voice. The
dly soul is expressed in a kind voice and by kind
ions. The poetic soul finds its outlet in a certain
ic quality of voice, in the harmonious life.

As long as we prefer the voices of sense—and they
legion—we shun the voice of intuition. We prefer
daily newspaper—the voice of the press—with its
sational news, its reports of the superficial interests
life, to the voice of true understanding in our own
ıd. The "still small voice" might become "the voice
the trumpet," unmistakably clear and direct, yet
se consciousness still would cower away from it,
ing, "Let not God speak with us, lest we die." But
en we truly desire to understand our own mind, our
n intents, and to see into the heart of our neighbor
into our own, we are not afraid to seek intuitive
dance.

Every one who tries earnestly and truly to live in
Christ consciousness hears the voice of Truth in his
n soul, guiding, protecting, caring for him as a
ther cares for her child. "He that is of God heareth
words of God." We learn to speak by hearing
rds, and we speak the words that we have heard.
ıen we speak true words, in single-minded devotion
the good, it is a sure sign that we have heard the
ce of Truth in our own soul. Then no longer is there
ıick darkness where God was," but out of our own
derstanding of spiritual Truth dawns "his mar-
lous light."

QUESTIONS

1. Of what are children typical, in a metaphysical
ıse?

2. What is the meaning of Hannah? Why is t constructive habit of thought desirable?

3. Of what interest to the metaphysician is t quality represented by Elkanah?

4. Explain the significance to us of Samuel's de cation to Jehovah and of his service in the Temple.

5. How does the mother quality in the mind h us to understand Truth?

LESSON 7, AUGUST 17, 1930.

UNITY SUBJECT—*God's Will.*

INTERNATIONAL SUBJECT—*Saul, a Man of Great Po bilities Who Failed.*—I Sam. 9:15-17, 25-27; 10:1; 19:9-11; 31:1-4.

15. Now Jehovah had revealed unto Samuel a day fore Saul came, saying,

16. Tomorrow about this time I will send thee a r out of the land of Benjamin, and thou shalt anoint hin be prince over my people Israel; and he shall save my pe out of the hand of the Philistines: for I have looked u my people, because their cry is come unto me.

17. And when Samuel saw Saul, Jehovah said unto Behold, the man of whom I spake to thee! this same s have authority over my people.

25. And when they were come down from the high p into the city, he communed with Saul upon the housetop

26. And they arose early: and it came to pass about spring of the day, that Samuel called to Saul on the ho top, saying, Up, that I may send thee away. And Saul a and they went out both of them, he and Samuel, abroad.

27. As they were going down at the end of the Samuel said to Saul, Bid the servant pass on before us he passed on), but stand thou still first, that I may c thee to hear the word of God.

1. Then Samuel took the vial of oil, and poured it his head, and kissed him, and said, Is it not that Jeh hath anointed thee to be prince over his inheritance?

9. And an evil spirit from Jehovah was upon Sa he sat in his house with his spear in his hand; and D was playing with his hand.

10. And Saul sought to smite David even to the wall
n the spear; but he slipped away out of Saul's presence,
he smote the spear into the wall: and David fled, and
ped that night.
11. And Saul sent messengers unto David's house, to
ch him, and to slay him in the morning: and Michal,
id's wife, told him, saying, If thou save not thy life to-
ıt, tomorrow thou wilt be slain.
1. Now the Philistines fought against Israel: and the
ı of Israel fled from before the Philistines, and fell down
n in mount Gilboa.
2. And the Philistines followed hard upon Saul and
n his sons; and the Philistines slew Jonathan, and Abin-
b, and Malchi-shua, the sons of Saul.
3. And the battle went sore against Saul, and the
ıers overtook him; and he was greatly distressed by
son of the archers.
4. Then said Saul to his armorbearer, Draw thy sword,
thrust me through therewith, lest these uncircumcised
ıe and thrust me through, and abuse me. But his armor-
rer would not; for he was sore afraid. Therefore Saul
k his sword, and fell upon it.

GOLDEN TEXT—*Wherefore let him that thinketh he ndeth take heed lest he fall.*—I Cor. 10:12.

SILENT PRAYER—*I am willing to obey the inner ce of divine wisdom.*

There was a time in the history of mankind when amities and adversities in general were considered will of God. When an obstacle arose that seemed uperable, the approved course of action was resigna- n to "God's will." Death and all other mysterious itations fell under this heading, all lumped together. e fact is that none of these things represents the will God in the slightest degree. God's will is good, and is always done, whether we coöperate with it or ıether we fail to understand it and to align ourselves th it. Man's failure to perceive the Truth of God d to live in accordance with it brings upon him re- lts that he deplores. But God's will continues to act

and to work out good, despite man if not through hi

The following of the inner voice in man brings sp itual discernment. This discernment is represented Samuel. Samuel knew that the people desired a ki to rule over them, in order that they might be deliver from the Philistines. Man instinctively realizes th his own judgment is not developed to a degree of cla ity sufficient to enable him to marshal his forces and overcome the rule of the sense consciousness. He d sires to be saved from the dominion of sense, from t scattering of his forces. To this end he looks for king. This king is the spiritualized will.

The meaning of Saul is "asked for; demande The Israelites demanded deliverance from oppressio Each of us demands freedom to express his true se This freedom comes through the divinely enlighten use of the individual will.

One often makes the mistake of looking for lead ship among the high and mighty. In this lesson, leader for the children of Israel was provided out the least of the twelve tribes. Saul was chosen. the beginning he was exceedingly humble. True hum ity is one of the first qualifications for spiritual lead ship. But true humility does not lose its primary qu ity when invested with exalted authority. It remai unconscious of personality. Therefore it does not g big-headed and insist upon taking all authority to itse Personal will, however, acts in precisely the latter wa Saul may be said to represent the will as functioning the limitations of personality. We may desire to saved from the bondage of sense consciousness, but may wish to be saved in our own way. We like choose our own course. Once we have gained the lig of Truth, we sometimes forget that we must continue keep our mind open toward the one Source for co tinual enlightenment daily. We have been anoint king, and we proceed to act the part.

It is significant that Samuel, when troubled stirred by news of unexpected events, prayed. He w

pleased," and he "prayed unto Jehovah." Again, nuel was wroth; and he cried unto Jehovah all t." But when Saul's anger was "kindled greatly," allowed his feelings to find destructive vent. He ıp a yoke of oxen and sent threats to the Israelites , unless they volunteered at once for service against Philistines, he would destroy their cattle in like ner. The truly enlightened will turns to God in y crisis, and finds discernment of the right course ursue. The emotions, when deeply stirred and sed, are potent for mighty action. When they are n right direction, so-called miracles come through channel. When personal willfulness steps in and cts one's action, indignation works out in folly and ruction. Personal will is the servant that should ıade to pass on before us when we are faced by a s of feeling that demands action. True judgment discernment say to us, "Stand thou still first, that I cause thee to hear the word of God." True humil- ıas patience to wait for unmistakable guidance.

Jnchecked willfulness, combined with unlimited ority and unenlightened by true discernment, leads not to self-mastery, but to the realization of his impotence. Power selfishly used brings about his nfall. "Whosoever shall exalt himself shall be bled." Consciousness of failure to measure up to true standard leads the personal self into jealousy ıose who, through loving loyalty to Truth, are able chieve more satisfying results. Jealousy and mel- ıolia possessed Saul when he brooded over his fail- to be king in very truth, to fulfill the purpose for ch he had been anointed. The outcome of this ding was his attempted murder of David. Per- l will, if given full play, would destroy the better nobler impulses of the heart, which have their ng in divine love (David).

We submit ourselves to the will of God by learning ill the mind into quietness, the body into relaxation, heart into expectancy of an understanding of in-

nate Truth. We use our true judgment, our true di cernment, when we stand still, mentally, and wait hear the voice of God, before taking decisive action any emergency that may confront us. When the Spi of God comes mightily upon us and we see clearly wh we should do, we can will the mind into conscious alig ment with the will of God. This is not a difficult thi to do. It is given to love to use the very power Spirit substance, the very energy of the Infinite. Sin "all things whatsoever the Father hath are mine," can will God's will. I can give direction to the ener of the Irresistible. My coöperation is necessary to t perfect and complete outworking of God's will on t planet. "My Father worketh even until now, and work."

Human will, touched by love, becomes instant eag ness for action, complete receptivity to divine und standing. "If any man willeth to do his will, he sh know of the teaching, whether it is of God, or *whet* I speak from myself," said Jesus. This rule of true cernment does away with all temptation to resort soothsayers and fortune tellers. To will God's wil to know Truth. To will good is to know good. " mind to me a kingdom is," and on the throne of t understanding good will is king.

QUESTIONS

1. Does leadership always come from the ranks the "high and mighty"?
2. What is one of the first requisites of spirit leadership?
3. What is the meaning of Samuel? Of Saul?
4. How may we be absolutely sure of Truth?

LESSON 8, AUGUST 24, 1930.

UNITY SUBJECT—*Human Love and Divine Lov*

INTERNATIONAL SUBJECT—*Jonathan and David: Noble Friendship.*—I Sam. 18:1-4; 20:14-17, 32-34, 41, 42; II Sam. 1:25-27.

1. And it came to pass, when he had made an end of king unto Saul, that the soul of Jonathan was knit with oul of David, and Jonathan loved him as his own soul.
2. And Saul took him that day, and would let him go ore home to his father's house.
3. Then Jonathan and David made a covenant, because ved him as his own soul.
4. And Jonathan stripped himself of the robe that was him, and gave it to David, and his apparel, even to his d, and to his bow, and to his girdle.
4. And thou shalt not only while yet I live show me the gkindness of Jehovah, that I die not;
5. But also thou shalt not cut off thy kindness from my e for ever; no, not when Jehovah hath cut off the ene- of David every one from the face of the earth.
6. So Jonathan made a covenant with the house of d, *saying,* And Jehovah will require it at the hand of d's enemies.
7. And Jonathan caused David to swear again, for the that he had to him; for he loved him as he loved his soul.
2. And Jonathan answered Saul his father, and said him, Wherefore should he be put to death? what hath one?
3. And Saul cast his spear at him to smite him; eby Jonathan knew that it was determined of his father it David to death.
4. So Jonathan arose from the table in fierce anger, did eat no food the second day of the month; for he was ved for David, because his father had done him shame.
1. And as soon as the lad was gone, David arose out of ce toward the South, and fell on his face to the ground, bowed himself three times: and they kissed one an- r, and wept one with another, until David exceeded.
2. And Jonathan said to David, Go in peace, forasmuch e have sworn both of us in the name of Jehovah, say- Jehovah shall be between me and thee, and between my and thy seed, for ever. And he arose and departed: Jonathan went into the city.
5. How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
6. I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:

Thy love to me was wonderful,
Passing the love of women.
27. How are the mighty fallen,
And the weapons of war perished!

GOLDEN TEXT—
He that maketh many friends doeth it to his own
struction;
But there is a friend that sticketh closer than a brot
—Prov. 18:24.

SILENT PRAYER—*My will is unified with love, an*
do all in my power to further the reign of the Chris
my consciousness.

The history of Saul, David, and Jonathan re
sents the development of a human soul. The value
this history lies in the accuracy with which it portr
the various aspects of divine love (David), human l
(Jonathan), and personal will (Saul).

Saul, the will, draws to himself and builds in
consciousness a degree of love. This is his son,
thought expressed, and takes form in the subject
consciousness as human love.

Jonathan loved David; he "loved him as his
soul." Jonathan means "Jehovah hath given; G
given"; that is, he came forth from Being. He may
said to signify human love, while David is typical
divine love. These two are closely related in conscio
ness. Human love cannot live unless it be linked w
divine love. Personal will (Saul) suppresses the
nate love of the heart (David), but cannot kill it.

Human love, as Jonathan, is working in the sou
perpetuate the link between the inner and the outer,
heart and the head, love and will (David and Sa
Even when we are willful and selfish in our exter
conduct, and are ambitious in worldly ways to the
clusion of every kindly impulse, there is yet deep wit
us a yearning for love. If it were not for this in
link of human love, we should, through the selfishn
of human will, be cut off entirely from divine l

se hidden processes of the soul save man from be- disconnected wholly from his divine source; hence compact that Jonathan so strongly urged David to e with him. The human love of the soul sees the ructive tendencies of the selfish personal will and ecretly links itself, or makes a covenant of eternal ndship, with divine love. We may say that human is the love that the soul yearns to receive from ers, while divine love is the love that the soul is able xpress for others. In the beginning the soul's de- is fixed on receiving love for itself; but, in order to eive, it must give. It, therefore, learns to think t of others and to express love toward them. Sub- ive love becomes objective love; human love be- es divine love, through achieving selflessness.

This lesson about Jonathan and David depicts the rging of the human love into the divine. All the de- and the affection of the soul are centered on the at- nment of the great love that we have come to know the Christ. (David was a type of Christ, and he s an ancestor of Jesus of Nazareth, who perfectly pressed and manifested the Christ in human form. was also the great-grandson of Ruth, whose faithful e is shown in the first lesson for this month.) From mortal viewpoint, Jonathan was the rightful heir the throne of Israel, but he willingly gave up this ht to David. He gave David all his princely gar- nts: "And Jonathan stripped himself of the robe t was upon him, and gave it to David, and his ap- rel, even to his sword, and to his bow, and to his dle."

The girdle that Jonathan gave to David connects elf, in one's thoughts, with the loins; the loins indi- e strength, faithfulness, truth: "She girdeth her ns with strength"—"Faithfulness the girdle of his ns"—"Having girded your loins with truth." Thus e human phase of love, when it perceives the greater cellency and fitness of the divine, yields everything

to it, and so becomes divine. (There is really but love—God.)

In I Samuel 19:4-6 we find Jonathan seeking, wise counsel, to cause his father to think better of decision to slay David; but the selfish will cannot h monize itself with the unselfishness of true love. S ishness is doomed to pass away, but, as long as it ceives any place in the consciousness, it opposes activities of love and Truth.

The little lad who gathered up the arrows may likened to the external consciousness. "As soon as lad was gone, David arose out of *a place* toward South." We may say that when we have sent away external consciousness with its thoughts (arrow love (David) arises out of a place in the subconsci realm (South).

Then there follows a deep and strong union betw soul and love. This unity is not of the temporal, ou life; it is the conscious functioning of the divine, innate unity of soul and love. "Jehovah shall be tween me and thee, and between my seed and thy se for ever."

In metaphysical symbology, woman represents soul, the feminine element in Being. Divine love more than the feminine merely. Divine fatherhood one phase of love that surpasses "the love of women' the expression of the soul. When this timeless, created, infinite Power is called into action in the li of men, then indeed we shall see "the weapons of w perished," and our inner and outer conflicts at an e

"Set me free from evil passions, and heal my he of all inordinate affections: that, being inwardly cu and thoroughly cleansed, I may be made fit to lo courageous to suffer, steady to persevere."

QUESTIONS

1. What does the history of Saul, David, and Jo than represent?

2. What is the meaning or significance of Jo

? of David? How are they related in conscious-
?
. Explain the working of human love, as Jona-
, in the soul.
. What does this lesson about Jonathan and David
y depict?
. Jonathan gave David his girdle. What thoughts
suggested by the word "girdle"?
. Can the selfish will harmonize itself with true
? Give reasons for your answer.
. What does the lad with Jonathan represent?
t happens when the external consciousness has
"sent away"?
3. What follows the exchange of thought between
id and Jonathan?

LESSON 9, AUGUST 31, 1930.

UNITY SUBJECT—*Prophetic Vision Established.*

ERNATIONAL SUBJECT—*Amos, a Herdsman Called of God to Be a Prophet.*—Amos 1:1; 7:10-15; 2:11, 12; 3:7, 8.

1. The words of Amos, who was among the herdsmen
ekoa, which he saw concerning Israel in the days of
ah king of Judah, and in the days of Jeroboam the son
oash king of Israel, two years before the earthquake.
0. Then Amaziah the priest of Beth-el sent to Jeroboam
of Israel, saying, Amos hath conspired against thee in
midst of the house of Israel: the land is not able to bear
is words.
1. For thus Amos saith, Jeroboam shall die by the
d, and Israel shall surely be led away captive out of his
.
2. Also Amaziah said unto Amos, O thou seer, go, flee
away into the land of Judah, and there eat bread, and
hesy there:
3. But prophesy not again any more at Beth-el; for it
e king's sanctuary, and it is a royal house.
4. Then answered Amos, and said to Amaziah, I was

no prophet, neither was I a prophet's son; but I was a her man, and a dresser of sycomore-trees:

15. And Jehovah took me from following the flock, a Jehovah said unto me, Go, prophesy unto my people Isr

11. And I raised up of your sons for prophets, and your young men for Nazirites. Is it not even thus, O children of Israel? saith Jehovah.

12. But ye gave the Nazirites wine to drink, and c manded the prophets, saying, Prophesy not.

7. Surely the Lord Jehovah will do nothing, except reveal his secret unto his servants the prophets.

8. The lion hath roared; who will not fear? The L Jehovah hath spoken; who can but prophesy?

GOLDEN TEXT—*I heard the voice of the Lord, s ing, Whom shall I send, and who will go for us? T I said, Here am I; send me.*—Isa. 6:8.

SILENT PRAYER—*I am purified in mind and in b by the activity of the high ideals that have been vealed to me by the Spirit of truth.*

The prophet in us is the state of thought, or a tude of mind, that receives divine inspiration and parts it to our consciousness.

Amos means "burden bearer, load." Amos wa shepherd. He signifies the conscience as directing natural forces of mind and body. In his call to pro esy, we see the quickening of our conscience to spirit vision, or understanding. The quickened conscie knows the law of God and perceives the results of ob ing or disobeying it.

The kingdoms of Judah and Israel represent inner and subjective forces of man's being; they represent his objective consciousness, established in awakened to, a certain degree of Truth. Until r reaches the place in his unfoldment Godward where that tends toward materiality and error is overco he seems to be having a battle of some kind. He l hold of a truth, and for a time seems to live up to but as it sinks back into his subconsciousness he so

s seems to fall away into material thinking again. n that in him which is awake to spiritual vision prophet) begins to reprove him for his shortcom-, for his failure to abide by the law, and shows him result. Sometimes he listens to the inner monitor repents at once—makes a decided improvement in thoughts and in his deeds by laying positive hold of th ideals; or he may refuse to listen—as Israel sed to heed the warnings of Amos—and so let the work itself out in him and in his affairs in some n of suffering, or of lack of harmony and success. n punishment is often called the punishment of ovah. God does not punish people, but the law can-bring about good in them and for them when they se to order their lives in accordance with it.

Amaziah means "strength of Jehovah." Ordinarily nay be likened to the overcoming strength that in-s in the will when it is established in Spirit. How-, Amaziah the priest of Beth-el rather represents the will tinctured by the erroneous belief that ngth and power are physical instead of spiritual. st reposed in the flesh instead of in the true sub-ce of Being (Beth-el—house of bread) leads to a conception of the authority that the conscience ld have in influencing and directing the individual

In the willful conviction that might makes right, personal self may bid the voice of conscience cease dmonitions in regard to the consequences of disre-d of law. The headstrong will of the personal self eals to the outer voice of intellect (here represented Jeroboam, the adverse thoughts of the objective sciousness) to still the voice of conscience. The sonal self cannot brook the repeated warnings of science that all the forces of mind and body are er the dominion of unchanging law. "The land is able to bear all his words." The rule of the ad-se thoughts of intellect over the individual life will e to a violent end when the sword of Spirit, which he word of God, pierces the veil of sense and allows

the perception of Truth to enter the mind. Then real thoughts, whom the Israelites typify, will be captive to Truth.

The spiritualized conscience has no thought of to the personal self. Conscience comes from follow the true thoughts of Spirit (the flock), and through training in the discernment of Truth it is fitted to p out to the individual the relative worth of his relig convictions (my people Israel). Out of the siftin these convictions, conscience elevates the truest highest thoughts to be prophets, or foretellers of outcome of one's fulfilling or not fulfilling the The man who has accepted as his guide a fixed c or doctrine will not regard the voice of conscience. prefers the authority of an outer mentor to his inner knowing. Yet the impartial voice of Truth in soul is the surest guide to right conduct. Who ca mistaken when he hears the voice of Right enlighte his seeking heart—the heart turned toward its So in sincere prayer for infallible guidance? No one takes such a mental attitude can fail to perceive un takable indication of the course that he should t Let him but ask sincerely, his desire unclouded by determined bent, without curiosity, without pers pride in knowing Truth in order to make a show o or to profit by it for himself. Let him seek only to ceive what is right and to be strengthened to follow course made clear by the inner voice, even though following of its direction should mean a complete or tation of his life. Herein alone lies the justificatio conscience in the evolution of the soul.

QUESTIONS

1. What in man does Amos as a prophet signi
2. When will man's battling with error cease?
3. Does God punish people? Explain the pun ment that is called the punishment of Jehovah.
4. How can we be sure that the conscience is enlightened and trustworthy guide?

SILENT UNITY

e command, "Go ye into all the world, d preach the gospel to the whole creation," is now fulfilled in me

The Society of Silent Unity, founded more than thirty- years ago, is the healing department of Unity School, listering to those who need help without seeing them. Our purpose is to aid through prayer all persons who, ng faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of e to whom we minister. "Give, and it shall be given you; good measure, pressed down, shaken together, ning over."

Our Silent Unity group numbers some ninety consecrated kers who are devoting their lives to God's work for anity. They are proving daily that physical, financial, tal, and spiritual difficulties can be overcome by right- s prayer. Even though everything else may have failed pray *with* you, for we have faith that "with God all gs are possible."

We pray *with* you and will also instruct you how to pray he Father in secret in order that you may help yourself. nt Unity is praying always, and your coöperation in yer is of mutual benefit. Do not hesitate to write to us help because your problem is personal. All correspond- e is confidential.

Give your full name and address. Address your re- st to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

August 20 to September 19

"Preach the gospel . . . heal the sick, raise the dead . . . cast out demons," is now being fulfilled in me, and I am made whole

---

I "preach the Gospel," that is, I proclaim the glad tidings that God is now creating perfection in me by the power of His Word. I heal my "sick" thoughts by telling them that they are made strong and well by the restoring Spirit of wholeness—the Holy Spirit. I "cast out demons" by denying the presence and power of accumulated evil thoughts and words in my mind and body. I "raise the dead" by affirming the real substance of my body and the real life of my blood to be one with the substance and life of the body of Jesus Christ. "Know ye not that your bodies are members of Christ?"

PROSPERITY THOUGHT

August 20 to September 19

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you," is now being fulfilled in me, and my every need is supplied

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My spiritual understanding convinces me that the kingdom of God extends clear down into every physical activity of my existence; that there is no absence of Spirit substance anywhere, and that this substance is the essence of every good thing. I count all my possessions as from the kingdom of the heavens, and I realize that there is no limit to my supply.

God is Spirit, and Spirit is the very substance of everything that appears in this world. The one and only cause of lack in my temporal affairs is in my thought, and I now open wide the inflow of the Infinite and my prosperity is established under the divine law of all-sufficiency in all things.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

SINCE last you heard of me, many and great have the blessings that God through your prayers has best on me. I wrote to you late last summer to pray for my who was in St. Luke's Hospital to undergo an oper for fistula. Let me say that he was prepared for opera and they were entering the operating room, whe coughed slightly. They immediately postponed the ation until his cough became better, the fistula disapp and that was the end of that. Praise God.—*I. A. H., E wood, N. J.*

I HAVE written to you often for your prayers, espe lately, that I might cease to fear an operation for a which had appeared on my breast. I asked for the ren of the lump by contact with the spiritual current of Three weeks ago a doctor told me the lump would not d pear. Last night I felt the place and the lump had Today I saw a doctor, and he said there was no indic of any trouble. The breast was perfectly normal.—*E. Norwich, Conn.*

I AM WRITING for my husband. He sent a wire t in reference to his infected glands, and he receive mediate help. The glands started to go back to n

and the intense pain stopped. Five doctors had ex-ed the glands and said an operation was the only re-e. They are amazed at his recovery. We are so thank-you for your help!—*T. B., San Diego, Calif.*

E TIME ago I wrote to you asking for prayers for lf; I had been suffering with asthma for eighteen . I have had no attack since then. Words cannot ss my thanks, and I also want you to know that Unity ıelped me in a great many other things, and it cer-y has made me feel as though there were a great deal e for.—*Mrs. C. E. S., Denver, Colo.*

JANUARY 1 I wrote to you for prayers for spells of nnia. Almost immediately I began to enjoy very rest-leep. The prayer that you sent has helped me so much ercome nervousness and sleep!—*Mrs. J. C. R., Berkeley,*

ROTE to you a few days ago, asking for your help in ıg sinus trouble. The day after I wrote to you the pain ɔpeared and has not returned. I used affirmations for :h immediately after I wrote to you and I feel that your ıpt response has cured the trouble and that it will never pear.

Many heartfelt thanks. Silent Unity has never failed —*L. R., Arlington, Mass.*

ME time ago I wrote to you to pray for my baby, who in the hospital sick with bronchial pneumonia with a perature running from 104 to 105 daily. The doctors nurses were expecting him to die at any minute. I d to you to pray for him that he might recover and you e me this prayer to pray, "It is the Spirit of the Lord is blessing you and healing you in this life." I began ving this and continued to join you in prayer daily, and baby's temperature went down, and now he is well. ıe of my friends said that he never would get well. . *H. B., Tulsa, Okla.*

SHORT time ago I sent you a telegram from Hartford, n., asking that you pray for my grandson, so as to pre-t double mastoid operation. This telegram was sent ut noon. I was very much worried about this six-year-child. In some way I happened to meet a friend. In tell-

ing her that my grandson had a high fever and that I very much disturbed, I asked her, "Do you believe Unity?" She said she could not live without it. She vised me to telegraph to you immediately and ask for help. I did, and at 6 o'clock the child's fever went down the operation was avoided. I feel that this was a direct swer to prayer.—*S. M. P., Weehawken, N. J.*

FILLED WITH PLENTY

I HAVE been trying to find time to write you a lette express our thanks for your help in all ways. My hus has been very faithful to the prosperity bank drill. the children slip coins in, truly feeling that God gave the coins in the first place. I want to say that, the everything we had was swept away two years ago, we coming out and up and with a real understanding of Truth of life. It is a steady demonstration of God's with us in all things. My husband was sent to Chi from sunny California in the winter last year. We forced to rent a poorly furnished, unhomelike house, cause we could find nothing better in such a short time.

This spring we moved to this lovely suburb among virginal forests and wild flowers, with interesting neigh and better schools. On November 20 my husband cha to a much finer position with a larger salary. This posi enabled him to be home every night, whereas the o hadn't. On January 1, he was promoted to the positio general manager and is soon to have another large incr in salary. We are now beginning to pay off our debts the future looks "rosy."—*E. P., Glen Ellyn, Ill.*

ALTHOUGH I was reared in the Christian faith by very devoted parents who taught their children to live lead clean, honest, Christian lives, I was the only on four children who did not continue my parents' teachi

I am married and the father of two children and though I have taught Christian doctrines to my childr did not have the faith in God to go to Him when I ne help.

I was like a captain of a ship sailing a boat on the having motive power to go ahead but no rudder to keep ship on a true course.

About two months ago I was confronted with a fina

m brought on by dishonesty of business associates. I n a position that required only a few hundred dollars. d have had faith in God and gone to Him for help, but d not see where I could possibly get cash out of prayer. r wrote to your organization and asked for your help ly prayer, and then asked me to try to help with my rs. After several weeks of pleading I consented to do ther asked, and it was not more than a week before I aised the necessary money to pull me through my les.

om the first day that I started to have real faith in ny business took a turn for the better, and I now have d on some real work that will mean financial satisfac- —*O. G. N., Teaneck, N. J.*

HE SHALL HAVE ABUNDANCE

CLOSE $5 which we saved in our prosperity bank, wonder if you wouldn't like to know the plan that we in saving this.

e came to Oakland expecting Mr. R—— to find work. looking around for more than a month we decided perhaps there might be something better in store for or his being a man of fifty-five seemed against my hus-

very one wanted young men, so we decided to make a re in the business world. With our small capital of we bought a grocery store out from Oakland about miles. The day we opened our store for business were three in partnership—myself, my husband, and From the first, every night, when we counted our twenty-five cents went into our prosperity bank.

low, salesmen often marvel at our sales in different nodities when things move so slowly in most of the small stores. We have a new customer almost every and are building up a nice little business. We are very y to have a business all our own.—*Mrs. R. W. R., Oak- Calif.*

RING the use of my latest prosperity bank drill many ings have come to me. The way was opened for us to a lovely new car; also, my salary has been increased $20 nth. My husband's business grows and grows. We are grateful for our study with you and bless you for your

wonderful work. I am especially grateful for the peace mind and the confidence that Unity is teaching me to ha

Kindly forward another prosperity bank, because I w always to have one in the house.—*Mrs. L. P. A.*

THE LORD has answered our prayers. I sold not only three lots about which I wrote to you, but all the property which my mother and I were interested, for a cash c sideration, within one week or ten days after I wrote y —*Mrs. A. J. B., Seattle, Wash.*

SUFFER THE LITTLE CHILDREN

A DEAR little boy came home from Sunday school one and said, "Mamma, can't Jesus make my leg straigh Little Paul is six years old, and is in his first year of sch He was injured at time of birth in such a way as to ca the right leg to be shorter than the left leg, so that he ha walk on the toes of the right foot. Some of the children him "Cripple," which grieves him so much that he crie school and sometimes is very unhappy. He was getting v low marks in his school work. One day his mother s "Paul, why don't you pray over it and ask God to help yo Paul said, "Do you think it would help?" So when say his prayers he did ask God to help him. He began to better grades in school and in a few days was ranking h Then one day Paul brought his paper home to his mot with another low mark saying, "I forgot to pray this m ing, Mamma." He had forgotten to cry in school and children spoke of it, and the teacher said, "Why, it is Paul; why is it you don't cry any more?" The dear li boy said, "I don't cry because I am so happy."—*Mrs. W. P., Townville, Pa.*

SEARCH THE SCRIPTURES

I HAVE profited greatly from this lesson, and have lear so much from the supplementary booklets! I have dela so long that I want to send it without further delay. life unfolds in increasing peace, harmony, and dominion bless you with love and gratitude.—*R. T., Gettysb S. Dak.*

I TAKE great pleasure in sending this lesson, and I v to thank you for the very helpful notes that you have s

e been healed of a troublesome complaint which I had or six years. I am gaining a much better understand- f Truth and am very grateful to God and to Unity. *K., Port Arthur, Can.*

CLOSE the answers to Lesson Five. I think this is a wonderful and helpful lesson. Every lesson makes me ncreasingly glad that I am taking this course of study you; it makes clear many things that were difficult to stand, and helps one to make use of the teachings in daily life. Please accept my offering with thanks for ssons.—*G. P., London, Eng.*

Y HELP COMETH FROM JEHOVAH

YEARS ago I read my first copy of *Unity*. I was al- ill. I wrote to Unity School, and I received an affirma- o hold. I was true to it and in three weeks I was well n six years have never had one ill day. I go back to my affirmation if I feel a little low.

ur home life is peaceful and happy. All our friends re- on our home life, for its peace and harmony.

ix years ago we were living from hand to mouth. Now usband has his own office, well furnished, a bookkeeper, nographer, and five salesmen. Everything works per- .—*Mrs. M. S., Vancouver, B. C., Canada.*

CAN never know what *Weekly Unity* and monthly have given to us, particularly to me as a mother. The ones enjoy *Wee Wisdom* very much and watch for each . I have a new outlook on life and a clearer conception od in my consciousness. I only hope that I may be able still some of these things in the hearts of the children. *E. B., Dallas, Tex.*

HIS TRUTH IS A SHIELD

PRAYER of Faith and the faith I have in your work me from having hay fever last fall.—*W. C. S., Roswell, .*

IS often necessary for me to leave my baby alone in the e while I attend to duties on the ranch where we live. etimes I have to be gone for an hour at a time. When I e the house I always commend my child to God and

utter a prayer of thanksgiving for the perfect care that takes of him while I am away. He is always bright-e and laughing when I return.—*N. P. D., Haswell, Colo.*

ABOUT two weeks ago I wrote you for help in demonst ing the return of our automobile which had disappe from my husband's office. I am very happy to tell you the machine was found unharmed many miles from h It is a long story and through it all we see evidence of G care and love, and we are exceedingly grateful to Him an you for your very kind assistance.—*Mrs. C. C. T., Ak Ohio.*

HE IS MY REFUGE

I CANNOT thank all of you, the bank department, Silent Unity enough for all your help. I am better in he than I have been for many years. My financial affairs never been as prosperous and successful as they now and I am happier by far than I have been for years. Al all this, my greatest blessing is the fact that my underst ing of Truth becomes better, clearer, every day, and is the source of my great happiness and all my good.—*T St. Louis, Mo.*

FATHER, I THANK THEE

I WANT to tell you that I received a copy of the b "Remember," as a Christmas gift. Of all the writings have published I consider this book the most interes and instructive. Lowell Fillmore has the happy gift "talking to me" and "not at me."—*A. A., San Franci Calif.*

IN FINDING Unity I found new life. My husband very ill, our money gave out, and my only son was force go out into the world to make his own way. I was desper but I found you, Unity, and you have been a most wonde blessing to me. You told me how to pray to our heav Father, and my prayers have been answered.—*Mrs. J. Terre Haute, Ind.*

YOU HAVE brought something wonderful into my and every time I pass your building I thank God for su wonderful place and such wonderful people. I have

Kansas City only three months, and I want to say that I the most miserable person when I came, but Unity has le all the difference in the world to me.—*Mrs. V. G., sas City, Mo.*

LOVE ONE ANOTHER

CENTLY I wrote you about my son-in-law who lives h us and about his offensive manner toward my husband. ave repeated the prayer that you sent to me and I am py to say that it has brought harmony into our home a different feeling between the two men. I am very teful.—*Mrs. A. N. S., Cleveland, O.*

M SENDING you the contents of my prosperity bank. m blessing this money, as I have been blessed. Before ding for the bank we were prospering, but there was ne confusion and inharmony in our business. Matters proved as soon as I received the bank and started practic- the bank drill.—*Mrs. H. L. S., Los Angeles, Calif.*

I AM THE LIGHT

Y HUSBAND was experiencing a most discordant note his work. One day he came home very much disturbed r the discord, especially as it seemed that he was in no y to blame. The very moment he told me I made a full render to our heavenly Father, and prayed that his place business might in some way express harmony. In about o weeks he came home to inform me that his employer d decided to close out the business, and he was greatly tressed over the fact that he would be out of work. He s afraid that there would be no hope for him to obtain rk at his age and during such depressing times, when ng men everywhere were seeking employment. Right n I knew that my prayer was answered.

I wrote to Silent Unity for help and gave thanks that d had heard me. It was only a day or so afterward that old employer returned and told him that he was going o business and wanted to make him head of a depart- nt. Their dealing when previously together was most rmonious. My husband accepted the offer, and he too ls that God had a hand in bringing it about.—*Mrs. C. C. , Greeley, Colo.*

Help From SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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My wife has been ill for months. Although we pr earnestly for her recovery, there seems to be no impro ment in her condition. Why is our prayer not answere —*Extract from a letter received by Silent Unity.*

Perhaps you and your wife are not praying in t right way. Perhaps you are beseeching and supplica ing God for healing, as if He might not be willing to r store her to health but would possibly change His mi if you begged enough. This is not the way to pr the prayer of faith. The truth is that God's heali power is ever present and will manifest to every o who lays hold of it in faith and makes it his own by a firming the good and by giving thanks that it is r ceived. "All things whatsoever ye pray and ask fo believe that ye receive them, and ye shall have them

Give thanks daily and hourly that the healing pow of God is now present in every atom of your wif mind and body, restoring her to perfect health. Spirit and in Truth the healing is done, and it b needs your recognition and her recognition of this fa to bring about the outer demonstration. If outer sym toms of error seem to arise, deny them; decla that they are not real or true. Declare th only the good is true, that only health and perfe wholeness and harmony in every way can possibly true to her, since she is God's child and is made in H image and likeness.

I wish to tithe, but my wife objects strenuously to r doing so. She feels that in tithing I am taking away fr her and the children some money that rightly belongs

n. As things are at present it seems necessary for her work two or three days a week to help out financially. ve done some tithing that I have not let her know about. s was made possible by some extra money that I was able arn. What should I do—tithe openly, regardless of my e's wishes, go on tithing secretly, or defer tithing until is willing for me to tithe?—*Extract from a letter re-ed by Silent Unity.*

You will have to look to the Spirit of truth within for the answer to your problem.

We may make suggestions, but we cannot really ad- you as to what you should do. If you will take the tter to God in earnest prayer, and fully resolve in r heart to obey the still, small voice of the Father, t which is best for you will come to you. You will eive, from within, assurance as to what you should

Trust in God, who is ever present with you and h your loved ones, to make your way clear. Affirm en: *The Spirit of the Lord goes before me, making in and easy my way.* Then hold thoughts of abun-t supply for yourself and for your family. Ex-t an increase of good because of taking God actively partnership through your tithing. Perhaps it did "just happen" that you were able to make some ra money while you were tithing; probably the op-tunity was a direct result of your desire to tithe. Look upon every increase in your supply as coming m God, and daily give thanks that Spirit is your un-ing, unlimited, all-sufficient resource. As you thus your consciousness with rich and true ideas, you l be blessed and prospered more bounteously than have thought possible.

How shall I control my thoughts?—*Extract from a let- received by Silent Unity.*

In order that you may get the best results through ritual methods, you must give regular attention to ditation and prayer. Do not allow any other duty to

interfere. Go into the silence two or three times dail giving at least fifteen minutes to the work each tim We teach that one should hold the silence regularly, fo the purpose of helping oneself to gain control of one thoughts. That it may become orderly, the mind nee regular training in the silence.

In entering the silence, lay aside all other though and considerations and give your undivided attentio to the work at hand. Get very quiet, turn yo attention within, and take your seat of authority; th is, hold and realize that your true I AM, or indwellin Christ, has dominion. Speak the affirmation: *Throug the Christ in me, I am master of all my thoughts a of everything in my life.* Then take up whatev prayer you wish to hold. If any inharmonious or u necessary thought tries to arise, say to it: *Peace, still.*

Your thoughts will obey your word of Truth. Trai ing is all that they need to insure their obedien Train them faithfully every day until they learn to a in perfect harmony with Truth. Do not make ha work of this; quietly, confidently, patiently teach the Truth, and they will respond. When at any time y realize that you are thinking aimlessly, affirm yo Christ dominion and direct your thoughts to some li of profitable thinking.

I am liberal-minded and believe in freedom, but fiancée and I belong to different religious denominatio and I feel most keenly the desire to have her join my chur Would it be right to pray to God to change her?—*Extr from a letter received by Silent Unity.*

We do not believe in praying to influence some to do a specific thing. God does not change any one the instigation of another. Prayer for another sho be confined to holding for him the truth of his being to seeing him as a perfect child of God, filled with a guided by the Spirit of wisdom and love.

It is right to pray that another may be led into t

ch is for his highest good. Recognizing Truth for ther helps to bring Truth into expression. One ds to trust Spirit in others to lead them in the way t they should go.

If you believe in freedom, grant it. Your fiancée y be praying earnestly that you unite with her rch. We suggest that you pray that each of you y be led into his highest good. Be assured that ine love, order, and harmony will find expression ou both.

Prayer does not cause God to change toward you. purpose of prayer is to change the one who prays, lift him into a higher spiritual consciousness and refore into harmony with spiritual laws whereby dness is brought forth.

Please see Hebrew 10:26. I am afraid that God has forsen me, and I am in despair.—*Extract from a letter received by Silent Unity.*

We believe that Jesus Christ saves to the uttermost. n cannot be separated from God, and the Holy Spirit st, ultimately, find expression through its chosen nnel.

When a man has had enlightenment and then turns m the promptings of Spirit, he finds it harder to reen, harder to open himself consciously to the inflow the Holy Spirit. This is because he has gradually nced the "voice," that is, become less sensitive. If goes on until he has no desire to "arise and go to father," then he, of course, closes the door to rit. He continues to "bring forth thorns and stles."

"Return unto me, and I will return unto you, saith ovah of hosts."

"Draw nigh to God, and He will draw nigh to you." Man may forsake God, but God does not forsake n. The Father constantly seeks expression in and ough you. Consecrate yourself anew to Him. God nchangeable. Ever does He bless His children.

For The First Time

Unity Offers a

SUMMER SCHOOL

of

INTENSIVE TRAINING

for registered students

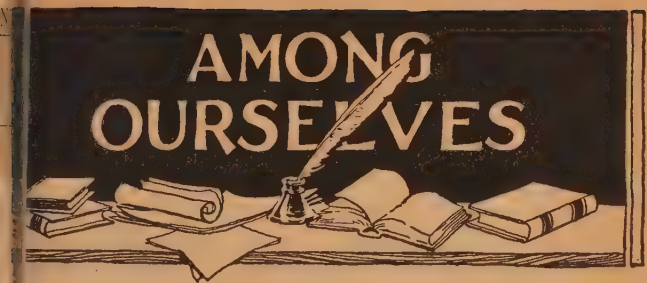
at

UNITY FARM

July 28 to August 22

Write now for full particulars.

Rates and description of living quarters given upon request.



Much interest is being shown in the testimonial service ducted by Charles Fillmore on Sundays, between 9 and p. m. If you care to hear the experiences of those who been helped or healed by spiritual means, tune in on Q, Unity's broadcasting station, operating on a fre- ncy of 1300 kilocycles, 230.6 meters, Central standard .

Perhaps there is little connection between summer vaca- plans and suggestions for Christmas, but we just want to know that we shall have an entirely new line of istmas cards this year in special box assortments. Each will contain fifteen cards, varied in design and greeting. ty workers contributed the greetings, which express the istmas idea in a simple, joyous way, acceptable to all may receive them.

In the August issue of *Youth* magazine, E. V. Ingraham, nor of "The Silence," gives an interesting account of tle boy who tells how to find God in the silence. There also be an outstanding article, entitled "The Signs of a rtsman," by Harry Elmer Hurd, giving instances from experiences of Roald Amundsen, Captain Scott, Christy thewson, Connie Mack, and other men of note. Do not s the August number. It is packed full of good things.

Those who use Prosperity Banks will be interested in wing that we recently received a request from one of our nds for her twenty-ninth Prosperity Bank.

Great strength is derived from silent communion with rit. If you feel that you do not know how to form the it of going into the silence, you should read *Methods of litation,* by Jennie H. Croft. This booklet gives simple ctions that will show you just how to find the "secret e of the Most High."

The Unity Correspondence School has just issued certi
icates of graduation to nine pupils who have satisfactori
completed the course of study outlined. The school w
organized several years ago for the purpose of supplying
home study course to those seeking a deeper understandi
of Truth. The course is strictly a correspondence cours
each student dealing directly with Unity headquarter
Many pupils have been graduated, and the school feels just
proud of its progress. If you are interested, a card a
dressed to the Unity Correspondence School will bring yo
full details.

How would you speak and act in the presence of Chris
This thought forms the basis of a delightful story, "Twent
Four Golden Hours," contributed by Zelia M. Walters
September *Unity* magazine. "Why You Should Like You
self," by Alberta Flanders, appears in the same issue.

Charles Fillmore believes that man is a builder, and
him are given the materials out of which to construct th
temple in which he dwells. This interesting thought com
from his book, *Talks on Truth*. This book will give you th
right foundation upon which to erect your spiritual, menta
and physical structure.

Unity students who have access to a local Unity cent
may renew their subscriptions through the center, if th
find it more convenient to do so.

The August number of *Unity Daily Word* is especial
appropriate for this season of the year. The double-pa
poem, "Just Relax," will help you to let go worry and tens
ness during the summer weather. Two special articles, "T
Right Mental Reaction" and "Living a Well-Rounded Life
make the August number one of particular interest a
value.

Every word that you speak either helps or hinders yo
spiritual progress. When you have mastered your thought
and have learned to speak only words of health, strengt
and cheer, you will be within reach of your desired go
The Unity Good Words Club will help you to guard yo
thoughts and words. Write to the secretary of the club f
details, if you are interested in becoming a member.

The Prayer of Faith, so steadfastly used wherever Uni
literature is read, is now appearing on cards printed
German.

harles Fillmore is an authority on Truth, and his arti-
re eagerly anticipated by readers of Unity literature.
re glad to announce that in the August 9 issue of
ly Unity Charles Fillmore writes on "Jesus Demon-
ng the Superlaw."

lent-70 Department of Unity School gladly distributes
literature to prisons, hospitals, libraries, and other in-
ions. A chaplain of the United States Army, recently
ferred from one post to another, requested Silent-70 to
copies of Unity literature to his new station. Once a
l of Unity, always a friend.

. Emilie Cady has given to Truth students an inspiring
ge in her booklet, *Finding the Christ.* One who is
seeking Christ will sense His nearness through the
ng of this booklet.

emember, by Lowell Fillmore, is a friendly reminder to
out your adverse or negative thoughts, and to hold fast
e good. It is an inspiring message written in a simple,
ling way.

hrough the right practice of prayer man learns to con-
God. Realizing the importance of prayer at all times,
y's editors compiled *The Book of Silent Prayer,* com-
ng short prayers suitable for any situation that may
. This is a pocket-size book.

hysicians are finding out that restoration to health de-
s not alone on the system of cure that is employed, but
its coördination with the divine healing principle inher-
n man. Charles Fillmore has written *Christian Healing*
lp you contact this divine principle, and put it to work
ur life. His book is indeed a powerful teacher of Truth.

eference is often made to secular life as apart from
ious life. This is a mistake. The two must be made
if the economic problems of the world are to be solved.
Spiritual Law in Business," a booklet by W. I. Hos-
er, teaches the idea of taking God as the silent partner
siness.

The home is in reality a training school in which parents
children learn how to live. Wisdom and understanding
needed to meet the perplexing situations that arise.
L. Ruth wrote *Truth in the Home* to help you solve
problems that come up day by day in every home. You
be inspired and helped by this book.

Unity's mottoes are deservedly popular. They consis
Truth sentiments, printed on colorful backgrounds, and
tractively framed. Of these *The Prayer of Faith* is on
the most popular.

Unity readers who enjoyed Thomas L. Masson's art
"The Infinite Power in Affirmations," which appeared
May *Unity,* will be interested in knowing that another a
cle from his pen, entitled "Work and Success," will be
tured in September *Unity* magazine.

What is more interesting to read than the life of Je
the Christ? It is the old, old story of which one never gr
tired. In *The Journey of Jesus* Ellen Conger Goodyear
given us this story of the Master's life and ministry in
unbroken account, making it a combined pleasure and
as a reference book.

If this copy of *Unity* comes to you in a pink wrap
your subscription has expired. In order not to miss a si
issue just write on the wrapper, "Please renew," and r
it, with your remittance, to Unity School of Christian
Kansas City, Mo.

Dear Parents:

One of the dearest wishes of your hearts is that a
your boys and girls approach manhood and woman
hood they will more fully embrace the Truth tha
means so much to you, and can mean so much to them

You may have found that trying to preach to them
or to force the issue, is fatal to their interest.

Instead, subscribe to *Youth* for them. They wil
enjoy it. It is written from their standpoint, in thei
language, discusses their interests and their problems
It presents Truth for youth.

Yours for youth,
THE EDITOR

AN IDEAL SUBSCRIPTION SERVICE

You can have this by following these suggestio

(1) When giving a change of address always give your
address as well as your new one. Also be sure to mention
name of each Unity magazine to which you are a subscriber

(2) Always give your name and address the same way.

(3) Avoid sending currency in ordinary mail. Send it
registered mail, or send check or money order.

Unity Books and Booklets

BEGINNERS

Caroline Napier	$ .50
Directions for Beginners	.25
Directions for Beginners—Spanish, $.10; German	.25
Getting the Clear Realization	.25
Lessons in Truth—cloth	1.00
Lessons in Truth—French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings—cloth	1.00
Miscellaneous Writings—French, German, Italian	.75
Unity's Statement of Faith	.10

HEALING

Christian Healing—cloth	1.00
Christian Healing—French, $.75; German	1.00
Divine Remedies—paper, $.75; de luxe	3.00
Divine Remedies—French	.75
Heal Thyself—cloth	1.00

PROSPERITY

Be Ye Prospered—cloth	1.00
Spiritual Law in Business, The	.25

THE SILENCE

Book of Silent Prayer	.50
Methods of Meditation	.35
The Silence	.50

RTAINING TO THE HOME

Child Unfoldment—cloth	1.00
*The Science of Food and Cookery—cloth	2.50
Truth in the Home	.75

SPIRATIONAL

Beginning Again	.35
*Creed of the Dauntless—cloth	1.00
Faith That Removes Mountains—German	.25
Finding the Christ	.25
Finding the Christ—German, Spanish, or Swedish	.25
*Remember—cloth	1.00
Sunlit Way, The—cloth	1.00
What Are You?—cloth	1.00

VOTIONAL

My Litany	.10
Truth in Song	.50
Unity Song Selections—cloth	1.00

R ADVANCED STUDY

Inner Vision	.50
Selected Studies—paper, $.75; cloth	1.50
Talks on Truth	.75
Unity Tract Index	.50

VENILE

Aunt Joy's Nature Talks	.75
Little Susie Sleep Ears	.75
Love's Roses	.25
Sunrise Calling	2.00
Treasure Box	.50
Wee Wisdom Picture Book	.50
Wee Wisdom's Way	.75
White Stockings and Other Tales	.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

ly Daily Word—A page for each day
kly Unity—Everyday, livable truths simply told
ty—Devoted to Christian healing
istian Business—Puts truth into business
th—Appeals to yourthful readers
Wisdom—Teaches Truth to the little folk
Yearly subscriptions, $1.50.

The Ideal Playmate

Wee Wisdom magazine is a playmate that is always welcome. The reason is easy to guess—from cover to cover it is packed with fun. There are stories, pictures, and jolly verses! There are suggestions of things to do; things to make!

But *Wee Wisdom* does more than amuse; it guides children's thoughts into the right channel; it seeks to establish in young hearts a consciousness of good. It teaches children how to live happily.

Wouldn't you like to let *Wee Wisdom* be some child's playmate for a year, the companion of some boy or girl who needs its lessons of love and Truth? If you would like to do this, just fill out and mail to us the attached blank. The price of a year's subscription is $1.50.

.....

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send *Wee Wisdom* magazine to be the playmate of the child whose name appears below. My remittance of $1.50 for the subscription is inclosed.

Send to .....

Street Address .....

City ..... State .....

My Name .....

Street Address .....

City ..... State .....

U-8-30

NITY CENTERS AND CLASSES

is partial list is for your convenience. The listing of a here does not necessarily mean that we indorse its in- tation of Christian principles.

ALABAMA

am—Unity Cen, 411 Farley bldg
Unity Cen, 102½ Dauphin; Study Class, 256 N Conception

ARIZONA

—Unity Cen, 227 W Monroe

ARKANSAS

ock—Unity Cen, 809 W 15th

CALIFORNIA

—Home of Truth, 1300 Grand
a—Unity Cen, 14 S Second
—Unity Cen, 1822 Milvia
Emilie Weisenberger, 105 N Van

—Unity Cen, 109 A So Central
d—Unity Lib, 1030 N Western; Cen, 7543 Norton; Mrs R B Sal- 316 Cherokee
d—Unity Truth Ministry, 426 E

nity Circle
Beach—Unity Soc, 432 Locust; hysical Studio, 121 Chestnut
geles—Unity Cen, 2120 S Union; Fellowship, 1932 W 7th; Unity Cen, 337½ S Hill; Home of 1975 W Wash; Bullock's; Unity bly, 233 S Bdwy; Unity Class, 2800 on; Unity Harmony Cen, 845 S Christian Unity, 688 Wilshire pl; Fellowship Cen, 1002 S Burger; ss & Co, 843 S Grand; Jones Book W 7th; Fowler Bros, 747 S Bdwy; ed Thought Bk Sh, 816 W 8th; Thought Bk Cen, 313½ W 6th —Unity Reading Rm, 1324 11th nity Cen, 1730 Oak
—Unity Cen, 1450-B Alice; Truth 3006 Fruitvale; Meta Lib, 532 Study Class, 878 Wood; H C Cap- Co
—Unity Soc, 11 N Oak Knoll; of Truth, 690 E Orange Grove; Cen, 65 S Roosevelt
—Leona Ballou, 906 Tribune
d—Beulah W Tiller, 146 2d
ito—Unity Cen, 921 10th
go—Unity Soc, 412 A; Artemisia Sh, 1186 Sixth
ncisco—Unity Temple, 26 O'Far- Meta Lib, 177 Post; Home of Truth, Sacramento; Calif Truth Cen, 68 Mission Unity Cen, American Hall; Cen, 1182 Market
—Christian Assembly, 72 N 5th
rbara—Truth Cen, 277 E Arrellaga
rus—Truth Cen, 151 Garfield
onica—Unity Cen, 528 Arizona
osa—Unity Cen, Masonic Temple
ol—Unity Cen, 501 Petaluma
adre—Unity Cen, 270 W Central
na—Unity Cen, 1141 Fremont
—Unity Cen, 822 N Center
J F Manning, 258 North N
ys—Unity Cen, 14424 Friar
—Meta Bk Shop, 521½ E Phila

COLORADO

Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co., 934 15th
Pueblo—Unity Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca Hotel
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna M Nicholson, 417 Lake
St Petersburg—First Unity Church, 646 5th Ave S
Tampa—First Unity Soc, 222 W Lafayette
W Palm Beach—Soc Prac Christianity, 600 S Olive

IDAHO

Boise—Unity Cen, 517 N 10th
Twin Falls—Gertrude H Tracy, 328 7th N

ILLINOIS

Chicago—Unity Fellowship, 64 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen (colored), 4307 S Mich
Hubbard Woods—Mary Atwood, 1097 Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, Stewart bldg
Springfield—Lawrence Cen, 227½ S 6th
Waukegan—Church of Light, 1025 Wood- lawn

INDIANA

Indianapolis—Unity Cen, Kresge bldg

IOWA

Cedar Rapids—Unity Cen, 318½ S 3d
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Kansas City—Unity Cen, 747 Minnesota
Topeka—Unity Cen, Jayhawk Hotel
Wichita—Life's Harmonies Truth Cen, 2221 E Central

KENTUCKY

Lexington—Unity Cen, 151 N Bdwy
Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Unity Truth Cen, Weisenger-Gaulbert bldg

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet
Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Unity Cen, 10 E Franklin

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 4108 Woodward
Flint—Unity Cen, 1019 Beach
Grand Rapids—Ida Bailey, 61 Sheldon

Kalamazoo—School of Christianity, 209 W Dutton
Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, Plymouth bldg
St Paul—Unity Cen, Globe bldg; Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Unity Cen, Miners Bank bldg
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Emery, Bird, Thayer; Unity Cen (colored), 2216 Brooklyn
St Joseph—Unity Cen, Empire Trust bldg
St Louis—Unity Cen, Kings-way hotel; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg Co., 905 Lucas

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 1548 O st
Omaha—Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi
Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds
Jamaica, L I—Isabel U Bowman, 153-14 90 Ave
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Times Square Bk Sh, 1482 Bdwy; Nanna B Sutton, 42 W 129th
Rochester—Scrantom's, Powers bldg; Unity Cen, Powers bldg
Schenectady—Unity Soc, 1029 University pl
Syracuse—Carter, 155 E Onondaga
Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple
Canton—Unity Cen, Harris Arcade bldg
Cincinnati—Unity Cen, 28 E 6th; New Thought Temple Lib, McMillan and Grandview
Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Winton; Unity Cen, Ten Thousand bldg
Columbus—Unity Cen, 80 W Starr
Dayton—Unity Cen, Fine Arts bldg
Hamilton—Unity Temple, 112 Elvin
Mt Vernon—Staunton, 15 N Mulberry
Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg
Okmulgee—Mrs G F Wyvell, Okmulgee bldg
Tulsa—Unity Reading Rm, Commercial bldg Mrs B M Wilson (colored), 511 E Marshall

OREGON

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13 Chapel of Truth, 1600 Walnut; Carri Steinmetz, 900 N 63rd
Pittsburgh—Unity Cen, 435 Penn

TENNESSEE

Chattanooga—Cen of Prac Christian Memorial auditorium
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, Allen bldg
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bl
San Antonio—Unity Cen, Maverick bl

WASHINGTON

Seattle—T Ostlund, Arcade bldg; Seat Cen, 1529 9th ave; Unity Soc, Belmont N; Bookmart, 622 Pike; Un Soc, White-Henry-Stuart bldg; Alice Ruth, 527 Eastlake; Truth Cen, Sha bldg
Spokane—Meta Lib, Norfolk bldg; Chu of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy; Wal books, 1317 Pacific
Yakima—Church of Truth, 2d and B st

WISCONSIN

Madison—Unity Home of Truth, 1812 Y Hise; Unity Cen, 253 Washington bl
Milwaukee—1st Unity Cen, Commerce bl

AUSTRALIA

Adelaide—New Thought Soc, Darling blo Divine Science Cen, A N A bldg
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, Nat'l Be Chambers
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Cha wood; New Thought Cen, 161 Castlere

CANADA

Calgary—Unity Cen, Mackie blk
Edmonton—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 297 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 765-A Yonge
Vancouver—Unity Church of Truth, 6 Granville; Truth Cen, 6171 Fraser
Victoria—Unity Cen, 739 Yates
Winnipeg—Unity Cen, 333½ Portage; Un Assembly, Furby at Westminster

CUBA

Havana—W R Grizzell, Pasaje C, En 4 y 5 Reparto Buena Vista

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicho rd, Wallasy Village
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imper arcade, E C 4; The Rally, 9 Percy (Tottenham Ct rd), W 4; Order of t Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—Helene Alpers Hah Frankfurterstrasse 8

SCOTLAND

Edinburgh—Margaret A Hume, 7 Chu hill place

SOUTH AFRICA

Johannesburg, Fairview—Unity Book Dep 66 Grace

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TEN HEALTH COMMANDMENTS

Thou shalt not complain of the weather.
God controls the wind and the wave.

Thou shalt have no fear concerning thy food and thy drink. Fear hath torments that kill.

Thou shalt not dwell on the body and its sensations.
Live in Spirit. The soul knows no deformity nor pain.

Thou shalt not criticize thy neighbor.
He is God's child, and entitled to thy love.

Thou shalt not worry over thyself or thy friends.
Trust in Him and He will "grant thee thy heart's desire."

Thou shalt not despise any living thing.
All is from God, and God is all.

Thou shalt not desecrate the morning with a doleful face. For in His "presence is fulness of joy."

Thou shalt not remain in bondage to weakness, doubt, sickness, or sin. He is the health of thy countenance. His Truth shall be thy shield and thy buckler.

Thou shalt not be afraid to go wherever thy duty calls. "He will give his angels charge over thee, to keep thee in all thy ways."

Thou shalt lie down and rest in peace.
"Underneath are the everlasting arms."